

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLII.

JACKSON, MISS., SEPTEMBER 16, 1920.

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Five hundred new missionaries is the slogan of our Foreign Mission Board in Richmond.

It is said that 12,000,000 children in Europe lost fathers or mothers or both during the recent world war.

The daughter of the Mexican bandit, Francisco Villa, died recently in San Antonio, Texas. She was a Baptist.

Former Editor of the Message, W. H. Barton, returns to the Seminary at Louisville for the completion of his course.

The Sunday school at Clinton took a religious census of the town last Sunday with a view to drawing in all and regrading the Sunday school.

Evangelist T. T. Martin has moved back to Blue Mountain, Miss., from Orlinda, Tenn. His friends in the state will be glad to claim him again as a fellow citizen.

The Home Board Evangelists are in a simultaneous campaign in Ashville, N. C. and adjacent churches. Dr. Hamilton is preaching at the First church and Brother N. R. Stone is at Biltmore.

Evangelist A. L. O'Bryant reports 15 additions and twenty subscriptions to the Record at New Augusta church where he helped Pastor J. N. McMillin.

Mr. W. H. Sumrall, now at Raymond, is available as a song leader in revival meetings. He has done work of this kind very efficiently and is well known as a former member of the Clarke College quartet.

In some parts of the country, particularly in the North and in some of our city churches down South, it is the habit to mark time during the summer months. Isn't it glorious that at this same period in Mississippi our churches have reported 8,451 additions.

Dr. J. H. Fuller has returned to Hollandale from his vacation in Tennessee, where he was kept busy and declined solicitation to stay. He could help a group of churches to locate a good pastor from Tennessee. If interested write him.

Sunflower Association at its recent session at Sumner decided to dissolve. Three associations will be formed mostly in this same territory. One will probably be called the Sunflower Association, another East Delta Association, and a third West Delta Association.

Pastor D. W. Moulder reports 42 added to Franklin church, Madison county. Preaching by R. W. Bryant and singing led by C. S. Moulder. The house overflowed and the night meetings were held out of doors. The oldest inhabitants have never seen such crowds. Bro. Moulder, junior, preached the last two days of the meeting.

Rev. G. W. Riley, of Clinton, has been constantly in meetings since June. He has just been with Pastor P. A. Haman at Regantown, and Pastor J. M. Hendrix at New Hope. At Regantown there were nine accession, the pastor's salary raised 50 per cent and a generous church pounding for the pastor. At New Hope there were six accession, the pastor's salary raised 100 per cent and a movement put on foot to organize a Sunday school, W. M. U. and church prayer meeting. There seemed to be a general revival at both churches.

The chaplain who was permitted to see Miss Edith Cavell, the English nurse executed by the Germans, just before her execution says: "To my astonishment and relief, I found my friend perfectly calm and resigned. But this could not lessen the tenderness and intensity of feeling on either part during that last interview of almost an hour. Her first words to me were concerning herself personally, but the solemn assertion which accompanied them was made expressly in the light of God and eternity. She then added that she wished all her friends to know that she willingly gave her life for her country, and said: 'I have no fear nor shrinking; I have seen death so often that it is not strange or fearful to me.' She further said: 'I thank God for this ten weeks' quiet just before the end. Life has always been hurried and full of difficulty. This time of rest has been a great mercy. They have all been very kind to me here. But this I would say, standing as I do in the view of God and eternity: I realize that patriotism is not enough. I must have no hatred or bitterness toward anyone.'"

The Northfield School for boys and girls, founded by D. L. Moody, has real estate valued at two million and a half, and an endowment of a million and a half. In addition to this friends contribute \$150,000 a year for its current expense. What a monument to this man's faith.

We shall greatly appreciate the favor if our friends having copies of the Baptist Record of date of September 2nd will mail them to us. We are without copies of that date for our files. Address them to the editor.

Our subscription list has grown this summer as never before at this season. But we are just beginning. What the paper has done for its readers in the past, transforming them into happy participants in all christian work and giving them new joy in the knowledge of God's word, it will do for the rest of the Baptists of the state if you will give it a chance. Put it into your church budget and let it go into every home in the church.

Sisters of the Blessed Sacrament is an organization of Catholics for providing means of educating negroes and Indians. In New Orleans there were last session 2,500 negroes in their schools, and they are planning for more. It is said there are hundreds of negro children in Jackson, mostly from Baptist families, who are attending Catholic schools. When will our Baptist people meet their obligation to these people.

Brother E. W. Willis, a Choctaw preacher, Philadelphia, Miss., Rt. 7, assisted Pastor W. M. Jimmy, another Choctaw, in a meeting at Hope Baptist church. Two were baptized. At Bethany church he reports one baptism where Pastor Willis was assisted by B. L. Gibson of Conehatta. At Macedonia church a nine year old girl was received but they postponed baptism until she is twelve. He says, "We ought to baptize her in her nine years, but we put it off." He adds that his people are very poor and those who are not christians have ball games on Sunday and dance on Sunday night, and get drunk. They have but little preaching and behave like bad white people.

September is the month to put the Baptist Record in all the homes in your church.

Southern Baptists have a college in Pernambuco, Brazil, which is growing rapidly. Last year 502 pupils were enrolled.

The Record is in receipt of a communication entitled "Whither Are We Drifting?" But as it is unsigned we cannot publish it.

Bro. J. I. McLean reports a good meeting at Bowling Green church, preaching by Lloyd Grantham. There were four conversions.

Now Howard College joins Richmond, Baylor, Wake Forest, Furman and Mercer in having a Law Department added to its curriculum.

The Oxford Association dissolved at its meeting last week and reorganized as the Lafayette County Association, with W. D. Purvis, clerk, and Auber J. Wilds, moderator.

Mississippi Baptists are proving their ability to do teamwork. Are you cooperating this month in the effort to put the Baptist Record in every home in the church. Thank you, brother pastor.

Pastor W. S. Williams had Evangelist A. L. O'Bryant with him in a good meeting at West Union, Pearl River county. There were nine additions to the church and fifteen subscriptions taken for the Record.

Rev. Wayne Alliston, of Houston, has been called to the First church at Water Valley, and it is thought he will accept. He has the capacity for making friends as well developed as any man of our acquaintance.

Mothers in France are selling their babies, it is said, that the children may have a better chance. It would look less like commercial traffic for the benefit of the mothers if they gave them away to suitable parties.

Oak Grove church in Lauderdale county had eleven additions during the meeting, six for baptism. The church house was wrecked by the storm but has been restored. The people are rebuilding their homes which were destroyed. The church had Bro. B. S. Vaughn to preach in the meeting.

Brother J. W. Estes reports a good meeting at McLaurin the last week of August. Preaching by Bro. Bancroft, of Whistler, Ala., full of love and the Spirit's power. A soul-stirring prayer and testimony meeting each night. Sixteen were baptized, four joined by letter, and one restored.

Pastor E. B. Crump reports a good meeting at Ashland where there were three professions of faith and four additions by letter. He was assisted by Dr. R. A. Kimbrough who came in great power after several weeks in revival work. There were fifteen new subscriptions secured for the Record and two renewals.

Brother N. R. Drummond writes from Columbia: Our meeting closed here last night. We had a great meeting reaching into all parts of the county. People came from all sections of the county and we held meetings in several schools and in shops, mills, etc. We had a special blessing at the industrial school, the state institution here. Many of the boys and girls were saved. There were ninety-three additions to the Baptist church during the meeting and there will doubtless be many more as a result from it.

WHY SHOULD THE BAPTIST RECORD BE IN THE HOME OF EVERY ONE IN OUR MEMBERSHIP?

(By R. S. Gavin, Columbus, Miss.)

1. Because this part of our church life can not be ideal until it is. This reason is somewhat abstract—yet it's basal.

There is a saying, "A thing is never finished until it is finished right." That is so! And a thing can never be finished right as long as there is anything else that can be done. That's axiomatic.

Now, the Baptist Record proposition: This plan and effort to put the paper in every home represented in our membership, represents as really a part of our church life as does the Bible school, the prayer meeting, the W. M. S. and other organizations, the worship on the Sabbath, our weekly offerings, etc.

Of course, on the surface of the case, one can hardly think so.

For we have been thinking of the Record very much as we have thought of other papers, the Commercial Appeal for example. "It's just a paper, and if one wants to subscribe for it, all right! If not, it's still all right."

But it is more than a paper!

It is the duly adopted, authorized and owned state organ of the white Baptists of Mississippi.

And as such, it has its special place in which to function, same as the Bible school, etc.

Now, it would be a glorious thing, wouldn't it—something about which any church member would love to speak, and of which he would feel proud—to have the Record in every home represented in the membership of his church? That far the organized and equipped life of his church would be ideal.

2. But the Baptist Record in every home will help us in a most glorious fashion to make all the other departments and phases of our church life ideal.

Dr. Truett: "If you inform regenerated people, they will respond."

The Record is a good ally for any of us. For all of us!

One fine pastor says that he had rather have his state paper in every home in his membership than to have an assistant pastor.

I don't know about that. But I do know that one of the best ways possible to make any department or phase of our Baptist state life ideal is to get the state paper, as our ally, in the home of every member.

For example, the surest way to begin the great work of making an ideal Bible school, is to place the Record in every home. The same thing is true with reference to the prayer meeting. It's true of every department and every phase of every department of our Baptist activities.

Put the paper in every home, for the sake of making this phase of our church life ideal, and then the paper in turn, helps us to make every other phase of our church life and work what it should be.

3. Because every Baptist owes it to his denomination to support the state paper.

In his church covenant even, he declares his willingness and purpose to support all the institutions of his church. That certainly includes the state paper. Heretofore, they have been operated largely by private individuals. That was a fearful blunder from the beginning. It secularized the denominational papers in the estimation of the people.

But the whole order is fast changing. State ownership is the order now. That's as it should have been from the first. Put the paper in the same class with the Boards. Then one can see it's as much his duty to support the paper as it is to support the boards.

Understand, I am not looking at the whole matter now merely from the angle of obligation. As a matter of fact, one cannot be a sure-enough loyal Baptist and not support his state paper. That is, if he is able.

He owes it to his denomination to take and

pay for his state paper, whether he reads a line in it or not.

One takes a secular paper as a matter of news. That's all right! In that he is exactly right. But he should take his religious state paper as a matter of denominational loyalty.

Unless he is willing to do that, then that far he falls short in his loyalty to his denomination.

It is a fact that you can nearly test one's loyalty to his denomination by the way he supports his denominational state paper.

4. Because every Baptist needs the help of his state paper.

To be well-rounded, symmetrical Baptist, one must do two things about his denominational papers: (1) Take them. (2) Read them.

(1) This is an age when the Pauline injunction, "Give attention to reading" is certainly needed.

We are fast losing the art of reading.

We scarcely do more, even, than merely glance at the head-lines in the secular papers.

We are fast coming upon a state in life in which we have no pleasure in reading.

The business of life takes all our serious time.

The picture shows, our seasons of diversion.

And as we are busy here and there in these, even our desire to read, and our love for it, are gone!

It is an alarmingly bad situation.

It's ominous of shallow-living!

Reading is the only thing that can save anybody from intellectual atrophy.

Yet, this is fast coming to be a non-reading age.

I am no "book worm" myself, but, friends, if I had no more inclination to read—just to read—than some folks have, I would take to reading for my intellectual health just as I would take medicine if I knew my body were seriously sick.

This is the first reason why lots of Baptists need the help of their state paper. They just need to read—to learn again to enjoy reading.

(2) Baptists need their state paper as a medium of denominational news.

I was talking with a woman in Tennessee a while ago. On the surface of things she had the appearance of being what you might call "a Baptist-an-a-half." Then she asked me: "How is Dr. Willingham these days?" That "classed" her. I didn't have to ask her if she was a reader of her denominational paper.

One cannot possibly keep up with the actual denominational news if he does not read his denominational papers.

It costs less than 4 cents a week. And there is not a Baptist who is worth killing who cannot get lots more than four cents worth of fresh Baptist news out of every issue.

And if, as a Baptist, I didn't have interest enough in my denomination to make me want to know what is going on, then I would take my Baptist state paper anyway; and I would at least read the current Baptist news to save me from embarrassment and a display of my denominational ignorance when talking with well-informed and intelligent Baptists.

(3) Baptists need their state paper to enable them to know intelligently what a Baptist is, what he believes, and what a Baptist stands for. We were examining a brother with a view to his ordination. Someone asked him this question: "Why are you a Baptist?" He hemmed and hawed, but finally answered: "Because I have been baptized!"

They asked another: "What do you believe?" His reply was: "I believe what my church believes." Of course, he was correct! But mark you, a copy of his denominational paper had never been in his home.

To the question, "What is a Baptist?" the average answer is: "A Baptist is one who has been baptized, and who believes with all his heart in two things: (1) Close communion; (2) When one gets it, he can't lose it. Which reminds me of a boy who ran into the barn from the windstorm and the barn walls fell in on him. His father rushed out to the building, and called the boy: "Son, are you dead?" From the wreckage came the answer: "No, dad, I ain't

dead, but I don't know nothin'." It had knocked him "senseless," you see.

It does not kill a Baptist not to read his denominational papers; but, at the same time, he does not know very much.

4. They need their state paper to enable them to grow into a larger and more useful Baptist life.

It has been my observation—and without exception—that a non-reading Baptist is a non-developing Baptist.

Ignorance is the most hateful thing in this world, except sin. And it's sin's right-hand ally. It is anti-everything that is forward-looking and progressive.

I know an old gentleman in another state who owns a fortune. It came to him through the enhanced values of large land-holdings. The old man cannot sign his name. With the sad result he is nothing more than tiny babe in kingdom matters. His pastor said to me: "I am sorry for him." There he is, with his mighty fortune; and yet, on account of his ignorance he is too little to know how to spend his money in kingdom interests.

And he might be a graduate from a leading university and still be too small on account of ignorance about kingdom affairs to handle his earthly possessions for the glory of God.

Ignorance about matters of religion is none the less fatal to one's religious growth and development, because it is closely associated with business acumen or a college degree.

That was an eye-opening statement made by Dr. Masters: "At least 90 per cent of all money given by Southern Baptists is given by those who read the denominational papers."

5. Baptists need their state paper because their pastor, if he is worthy of that distinction, wants them to take and read it.

If all other reasons fail to enlist one, then here is one that should grip and hold fast every member: "Your pastor wants you to take it at least one year." A member is not 100 per cent loyal to his pastor until he is willing to do a few things, at least, just because his pastor wants him to.

Brother Baptist, among other good reasons why you should take the Record, let this matter be to you one of your tests of loyalty to your faithful pastor.

WE SUBMIT THE CASE

(J. F. Love, Cor. Secy.)

The associational period is on throughout the South and these meetings give the friends of the denomination and its work their greatest opportunity to promote interest in the work and stimulate support for it. I wish to ask the especial attention of those who are going to attend associations to the following figures which indicate the receipts to date by states for Foreign Missions. The two columns represent respectively the amounts of money sent in for the convention years 1919-1920 and 1920-1921. Look up the figures for your own state and see how they compare with the figures for last year and make your calculation as to the relation which the receipts for this year from your state bear to the amount which your state was expected to give to Foreign Missions to date out of its pledges to the 75 million dollar campaign. Some of the states have made respectable gains. Has yours? Some of them have fallen so far below the amount which is due to date on the 75 million dollar pledges as to threaten seriously the results of that glorious campaign.

When you have studied the figures, then talk them, write about them until you have stirred up the fires in the churches of your state.

One other word The Foreign Mission Board has under the instruction of the Southern Baptist Convention strengthened and enlarged its work in keeping with the enlarged financial program which the convention has made for it. We shall inevitably be brought to humiliation, confusion, and our work will be threatened with disaster if we falter in making good the support which the 75 million campaign guaranteed to foreign missions. The matter is serious

enough to claim the faithful attention of every member of every church in the South. The receipts of the Foreign Mission Board up to this date should be a million and a quarter dollars of the four million designated for this object for the present convention year. The actual receipts are \$278,074.83. Perhaps a large part of the amount lacking is in the hands of church treasurers and state treasurers. If this be the case, my importunate appeal is that the money be sent forward without delay. But we submit the case. Here are the figures; study them:

Receipts of Foreign Mission Board from May

	1919	1920
Alabama	\$ 4,779.13	\$ 20,872.35
Arkansas	550.00	17,711.77
Dist. of Columbia ..	557.60	4,068.61
Florida	1,645.04	4,590.65
Georgia	8,415.05	49,578.14
Illinois	90.08	2,150.00
Kentucky	14,594.59	32,367.34
Louisiana	1,655.99	109.10
Maryland	2,268.37	6,430.00
Mississippi	3,758.33	7,915.25
Missouri	5,695.30	7,548.14
New Mexico (nothing)		
North Carolina ..	12,142.14	4,452.33
Oklahoma	1,162.65	4,338.00
South Carolina ..	18,218.00	19,299.76
Tennessee	4,341.73	14,014.00
Texas	1,609.67	1,923.90
Virginia	22,015.50	80,775.49
	\$103,499.17	\$278,074.83

WHERE PERMANENT VICTORY HINGES

(L. R. Scarborough)

God gave Southern Baptists a great Southwide victory last year in their campaign for 75 million dollars in pledges. The figures ran in the collection to 92½ millions. No movement known in modern times struck in with such enthusiasm and swept over such a wide territory with such waves of triumph as did this campaign. The collections were reasonably good up to the convention in May. Something more than 12 million dollars was collected on the pledges. The Conservation Commission appointed by the convention, and representing the general boards and state boards in all the denominational interests, in their first after-convention session at Nashville in July, most strongly urged the churches to put on two southwide campaigns each year, one in the spring and the other in the fall, the latter comprising the months of September, October and November. The purpose of this campaign is to carefully and systematically collect up all that is due for the first year on the pledges. Since some of the pledgers regarded the first year to end with the last May convention, as far as possible, these pledgers should pay up for a year and a half. Others basing their pledges on the idea of beginning with December should pay up by December 1st certainly all of their first year pledges. The further purpose of the campaign is to secure pledges and contributions from all the other Baptists who did not pledge or who have come into the churches during this year. Many thousands of Baptists did not make pledges, but of course they purpose in their hearts to make an annual contribution. These should be seen. And every new member joining the churches since the campaign should be approached in a most cordial and cooperant way by the church forces and pledges and cash collections secured from them. There have been many cases of increased prosperity where our people are able to pay more than pledged. These should be approached and their contributions kept up with their prosperity. Our permanent victory hinges on our ability to make good our pledges. The pledging was the first step in a great denomination triumph. The collecting of these pledges and turning the money into the denominational treasuries is the test of permanent victory. The Conservation Commission urges the brotherhood everywhere to put the whole denomina-

tional and church forces to work on this vital point in the denominational life. There are many reasons why this campaign should be put on, kept hot, pushed all along up and down the lines until the year ends in a complete triumph—a triumph that the bankers would accept and the markets of the world's commerce will count secure. Some of the reasons why we should do this are as follows:

1. **The denominational honor and credit are involved.** We have pledged and promised. Now it is up to us to keep our word and maintain our honor. If we fail in thus making good we discount Southern Baptists in our own eyes, in the eyes of the world, and certainly in the eyes of the onlookers from heaven. We would thus, if we fail, encourage all the powers of evil and bring Southern Baptists into derision in the courts of sin.

2. **All the interests which we hold dear are involved in the success of this cash roundup.** There is not a school under denominational control, nor a hospital, nor an orphanage, nor a mission board, nor a missionary, nor any other cause which was promised to be helped by the campaign which will not be hurt—vitality, deeply and permanently hurt—by the failure on the part of the denomination to raise the money. Many of these institutions were so pressed for other improvements and so crowded by their prosperity for enlargement that they had to make large loans, trusting the denomination to pay its pledges. These loans must be repaid. Our only chance to repay them is out of campaign collections. All of our boards, general and state, have made large outlays and enlarged plans for investments looking to kingdom extension. All these were based on the collection of our pledges. From every angle there is superlative and imperative need that these denominational interests shall be cared for according to the promises of the churches and the brotherhood.

3. **Our chances to win in the future with other and larger programs are involved in the collection of these pledges.** If at the end of the first year we fail and fall down in the actual cash turned in we imperil the second and third and other years; and if we go through the campaign having failed in the cash we will make impossible, or certainly greatly discourage, other greater movements which the denomination will need to put on in the future. Victory now and the victories we need to have in the future hang their destiny upon the denomination's ability and willingness to put over this cash collection. The brotherhood must realize that their attitude in the next three months imperils for long and sad defeat or guarantees continued and continuous triumph for the cause of Christ as represented by Southern Baptists. We hold the future in our pocket books in the next three months.

4. **Growing out of and based upon all these preceding arguments there remains to say that the extension of Christ's kingdom in benevolence, in education, in evangelization, soul-winning and kingdom-building in all of its phases and forms is tied up in the movement in the next three months.** I would press upon every Southern Baptist heart the opportunities for soul-winning that lie at our doors. God is pouring in upon us from a thousand avenues the glorious privileges of soul-winning and kingdom-building. 'Tis liberty-loving age is putting at Baptist doors unusual chances to serve God and lift humanity. We cannot enter these open doors with pledges. It takes cash. We have made the pledges. Now let's pay our vows to Almighty God.

5. **A preeminent reason why we should pay these pledges is found in the fact of almost universal prosperity.** The cattle of the plains are fat and the ranges were never better. There was never such a feed crop and the prices are good. In many sections the cotton crop is overwhelming. Everybody is at work and wages are good and there is an abundance of money. We should express to God in a substantial and a material way our thanksgiving by paying our

pledges to his triumphant kingdom. Prosperity brings a time of humility and gratitude should calls us to a deeper devotion.

For these and other reasons, as chairman of the Conservation Commission, I urge the brotherhood, whether in general, state and associational boards, or in church, Sunday school, B. Y. P. U., W. M. U., or in any other denominational capacity, to go afield with definite and accurate and systematic organizations and press and push and pull, and lay this vital matter upon the conscience of Baptists until they gloriously and triumphantly pay their pledges. Nothing should stop us from permanent victory. The question before the campaign was, "Can Southern Baptists pledge a great amount?" Our answer silenced the doubts of the world. The question now is, "Can Southern Baptists cash in their pledges?" Will our answer be as victorious in the cash as it was in the pledge? And when the money is paid in to the treasurers by all means let them see that the money is sent in to the boards for distribution.

Fort Worth, Texas.

A VOICE FROM THE HARDEST WORKED CLASS IN AMERICA

(By Victor I. Masters, Supt. of Publicity.)

Following the publication of an article I recently sent to a few Baptist papers on "The Primacy of Work," there came to me from a devoted and overworked country mother and housekeeper a letter which for several reasons I prize highly.

Throughout the years I have written articles on home missions. They have been scattered far and wide throughout the South and even in other sections. They have been published in our Baptist weeklies—more than twenty of them—in various states, and also in other periodicals. Once in a while, some kindly reader writes to let me know that an article was appreciated.

I have received four such letters today. The reader can hardly know how it helps and encourages a writer. It is only the thousandth reader that does that ordinarily. I feel now like I could write almost anything, like writing is just worth while, and that it really has power to help others, as well as to inform them. But do not be frightened. I shall hold my intoxication in hand.

I want to tell you about one of the letters I got today, one of those mentioned above. This good woman, out of the almost despair which sometimes comes to the bravest and most unselfish and devoted country housewives in the midst of their endless labors, writes:

"From the depth of my heart I earnestly thank God for your article on 'The Primacy of Work'. You cannot know what good it has done me. If you will let me, I shall try to tell you.

"I am the mother of eleven children in a country home. I have the entire care of home and all the household affairs to attend to. I cook for thirteen persons, three meals a day—dish-washing, sweeping, bedmaking, serving, mending, nursing a precious baby with delicate health. All this and dozens of other tasks are my daily portions.

"All the time I find myself tired just almost to death. Such a thing as servant help is almost unknown in our section now. Sometimes when I think how worn out I am in the unending routine of overwork and hardship of every kind, and of the fact that there is never any encouragement from any one and never any chance for recreation, I feel like I will quit. All around me everybody seems intent on doing as near nothing as possible. They just ride around and try to be jolly and gay. They are care-free. They go all dressed up.

"When I think of my lot and compare it with other women who have no children and have very few duties to perform and a very easy time and are always going somewhere, my heart almost cries out within me in rebellion.

(Continued on page six)

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EDITORIAL.

BEING THE TRUTH

A prophet is one who interprets the will of God to man. Truth is the revelation of God, his character, his will, his relation to men and all created things. Jesus was above all others the prophet of God because he revealed God to man. He had other offices, as Priest and King, which are inseparable in fact from his office as prophet. But it is about the prophetic office that we now speak. It is in this relation that he spoke of himself when he said, "I am the way, even the truth and the life." He is God's full, complete, final revelation of Himself to man. "No man hath seen God at any time. The only begotten Son, who is in the bosom of the Father, he hath declared him."

No man can properly interpret the will of God or interpret God without himself embodying the truth of God in himself, in his own character and life. He best interprets God to men who, not simply or primarily explains the meaning of his word, but who is himself the incarnation, the embodiment and demonstration of the truth and will of God. The ancient prophets were such not simply because they preached about him but because they were the product and reproduction of the truth of God in their lives. In this sense was Abraham a true and great prophet, as were also Isaac and Jacob and Noah and David. The light of the knowledge of God so shone in their lives that others glorified God on their account.

It is not a complimentary figure of speech that Christians are called children of God. We are sons of God. He has "begotten us again." We are "brought forth by the word of truth." We are "born again," were born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." We are made "partakers of the divine nature, having escaped the corruption that is in the world through lust." It is by reason of this relationship that every Christian may interpret God to man. Because his "name is written on our foreheads" it is easy for men not only to discern our likeness to him, but to understand better the nature and character of God. It is thus that we may be the truth.

If truth is the interpreting of God to men, then its interpretation may come in more ways than one. It may be spoken in plain words. This was the method of John the Baptist. He came preaching in the wilderness. "He bare witness unto the truth." It was also the habit of Jesus, who said, "If I say truth, why do ye not believe me?" The truth may also be set forth by symbol; as in the garden of Eden when the tree of life and the tree of knowledge of good and evil stood for the means of fellowship with God and his sovereign authority.

A higher manifestation, in that it is more

sincere and convincing, is the doing of the truth. John says, "He that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." Again in his first epistle he says, "If we say that we have fellowship and walk in darkness, we lie, and do not the truth." Similarly Paul pronounces in Romans 2nd chapter wrath and indignation upon them that "obey not the truth." Other passages speak of knowing the truth and of believing the truth.

But the highest attainment is in "being the truth." That is the meaning of the passage in Ephesians 4:15 translated "speaking truth." There is no word for "speaking" in the original. Paul is simply exhorting them to "be the truth." They must be what he preaches. They must be what God teaches. They must embody what the Book and the Gospel of Christ proclaim. They must demonstrate the truth in life and character. Paul undertook to do this thing himself. He said to the Philippians, "The things which ye saw in me, these do." He said to the Galatians, "Have I become your enemy because I was the truth to you." He is a good prophet who can clearly and forcefully and luminously preach the truth. He is a better prophet who can be the truth. We can understand better what our eyes see than what our ears hear. Notice how John was impressed with what he saw in Christ rather more than what he heard from him, as he speaks of it in the opening of his first epistle thus: "That which we have heard, that which we have seen with our eyes, that which we have beheld and our hands handled, concerning the word of life (and the life was manifested, and we have seen and bear witness, and declare unto you the life, the eternal life; which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also." Being the truth is the best way to speak for God.

WE ARE LEARNING OUR LESSON

Jesus was sometimes pained by the slowness with which men learned. The lessons had to be oft repeated and he rebuked them for their sloth. He said once: "O foolish men, and slow of heart to believe all that the prophets have written." Again he said: "Do ye not perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" It was President Wilson, former school teacher, who said it was amazing what capacity the human mind has for resisting the introduction of knowledge.

Sometimes we must change our position and point of view before we can see some things in their true relations. It is only in the last year and a half that our Baptist people have come to their tasks from the proper angle of vision and are understanding it in a way worthy of God and the greatness of the work. Not that we are yet doing it in an adequate way, but we have seen the unity and immensity of the task and are addressing ourselves to it more seriously and sensibly. The united budget for all missions, education and benevolence has come to be a fixture and recognized necessity in conducting the Lord's business.

Hitherto every interest and almost every church has stood alone. There has been independence, isolation and separation galore. The various departments of service such as state, home and foreign missions, the educational work, the orphanage and the hospitals, have stood apart and have had their various representatives. Now they are bound together in the bundle of life and cooperation. We are looking at the whole task and know that all interests must prosper or fail together.

Now it was suddenly realized that if we are to do the whole work of the kingdom we must have enlisted all the people in the churches. We must vitalize them and draw them into sympathy with the work and cooperation in doing it. In casting about for the surest if not the only

way to do this the minds of all the denominational leaders seized upon the denominational paper as the first agency of importance for this work.

This does not mean that the paper has come to be more important in the kingdom work; but it does mean that its importance, yea its necessity, is beginning to be recognized. The first thing done by the 75 million campaign commission was to open the way to homes and the churches of our people by putting the Baptist Record in the homes. The railroads are the blood vessels of the economic body. The railroads form our present day problem in distribution. If they break down the producer can get nothing for what he makes, for it rests or rots on his hands. The consumer suffers for the lack of life's necessities or pays an exorbitant price for them. The denominational paper is the medium of traffic in all the kingdom work. If the railroads break down or are inefficient the business suffers. If they are inadequate the whole economic and industrial life of the nation suffers. Unless and until the denominational paper goes into every home in the church the progress of the kingdom of Christ is stalled.

This is the month in which the Baptists of the South have agreed together that the effort is to be made to put the state papers and the mission journals into all the homes. Many of our churches are planning for a new year's work. The budget of local expenses is being made up and it will be simple to include the Record in the total. Those who have tried it say it can be done, and that it has transformed the thinking and interest and spiritual life of the churches. We owe it to our people to put them into touch with the best that is in our denominational life. We owe it to the work of God to have them brought into active sympathy with the work and participation in it. No man has done his duty by his church until he has brought them into the great fellowship of service, wider vision, and higher spiritual life which the reading of the religious paper gives.

EVANGELISTIC SERMONS

This is a volume by Dr. J. W. Porter editor of the Western Recorder and pastor of the First Baptist church, Lexington, Ky. It reveals a man with a great heart, a wholesome mind and a passion for souls. Dr. Porter has had wonderful success in evangelistic work and these sermons show the reason why. They are upon vital gospel themes, and the treatment is eminently sane, true and practicable. The reading of these sermons has been a delight to us and they will be of great profit to many. Only one kind of a book to our mind is better than a book of good sermons, and that is a biography. A sermon is an interpretation and application of the will of God as revealed by the Scriptures. We are always glad when we see the announcement of a new book of sermons by somebody who knows how to preach. All such sermons as these by Dr. Porter deserve a wide reading and they will bring a spiritual refreshing. They ought also to be loaned to thoughtful people who are not Christians with the prayer that they may be used of God to their salvation.

THE BAPTIST BROTHERHOOD CALLED TO PRAYER

The Second Baptist church of Jackson is making preparation for revival services beginning Sept. 26, with Dr. W. W. Hamilton and J. W. Jelks leading.

We would call upon the brotherhood of the state to join us in prayer for a mighty outpouring of the spirit of God that our Capital City may be stirred as never before. We thank God for the great meetings that are being held all over the state.

We are asking that every one who reads this request keep the morning watch, asking God to manifest His power and presence while we make preparation, and during the days of meeting.

H. M. KING.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec'y.

SENTENCE ARGUMENTS

"The proof of the pudding lies in the eating." The pastor who has led his church to do the thing is best qualified to tell how to do it. Let every pastor who can answer the following question from experience give us the benefit of his experience in this column.

Question: How can the Baptist Record be placed in every Baptist home in Mississippi?

Answers:

The method we used in placing the Baptist Record in the homes of the membership of our church is as follows: It was suggested to the finance committee, composed of about fifteen brethren, that an amount sufficient to place the Record in each of our homes be considered as a part of the current expense budget for the year. This was agreed to without dissent. The proposed budget was presented to the church and was approved without opposition. We sent for the Record being one of the items included. We sent to Dr. J. B. Lawrence a list of the names and addresses to which we wished the paper to be sent, the treasurer and pastor of the church keeping duplicate lists. Dr. Lawrence gave us a rate of \$1.50 per copy and deducted what credits we had on previous subscriptions, informing us of the amount which would be necessary to secure the Record for all the names on our list. The treasurer wrote a check for the amount and it was mailed to Dr. Lawrence and our church is to receive the Baptist Record from May 1, 1920, to May 1, 1921. It is easier done than it is to tell about it.

T. W. GREEN.

Pastor First Baptist Church, Greenville.

Some days ago at a deacons meeting our deacons recommended to the church that the Baptist Record be put in every home in our church and that a committee be appointed to solicit funds for this purpose. Nobody is asked to subscribe for the paper but to give to the fund. We worked this plan last year. Subscriptions vary from \$30 to 50 cents. It is announced by the pastor from the pulpit. Every home will get the paper, and it is desired that all make contributions to the fund. We had no criticism or trouble. I think that we will put it in the budget for church expenses next year just like we do the pastor's salary and the incidental expenses of our church. Our list of subscribers and will be larger this year as we had a large number of additions. My people respond readily to my leadership and I believe it is due partly to their reading the Baptist Record.

C. W. KNIGHT, Pastor.

First Baptist Church, Corinth.

Replying to your inquiry as to how we put the Record in every home in our church: We had been agitating it a good deal along for some months building sentiment for it. Then at the close of our meeting we took a special collection for that fund, as we did not have enough in the local budget to pay for it. It is the best money that we have spent.

N. A. EDMONDS, Pastor.

Picayune Baptist Church, Picayune.

ASSOCIATIONS MEETING WEEK FOLLOWING THIRD SUNDAY IN SEPTEMBER

DEER CREEK ASSOCIATION—Sept. 21, Moorhead, Sunflower county; Rev. R. M. Boone, Moderator, Marks; Rev. J. A. Ousley, Clerk, Moorhead.
CALHOUN ASSOCIATION—Sept. 22, Elim, 3 miles east of Coffeeville, Yalobusha county; Mr. G. E. Denley, Moderator, Coffeeville; Mr. C. H. Ellard, Clerk, Vardaman.
BOGUE CHITTO ASSOCIATION—Sept. 22, Oayka, Pike county; Rev. I. H. Anding, Moderator, Summit; Mr. D. M. Huff, Clerk, Magnolia.
BAY SPRINGS ASSOCIATION—Sept. 22, Union Seminary, Jasper County; Rev. L. G. Bassett, Moderator; Rev. James E. Chapman, Clerk, Newton.
YAZOO ASSOCIATION—Sept. 22, New Shiloh, Carroll county; Rev. O. P. Bentley, Moderator, Durant; Rev. W. P. Brown, Clerk, Greenwood.
JEFFERSON DAVIS COUNTY ASSOCIATION—Sept. 24, Oak Grove; Mr. A. H. Dale, Moderator, New Hebron; Mr. W. J. Burrow, Clerk, Prentiss.
RED CREEK ASSOCIATION—Sept. 25, Sand Ridge church, 10 miles east Hillsdale; Rev. Geo. Lee, Moderator, McLaurin; Rev. Alvin Rester, Clerk, Poplarville.

OUR WEEKLY PRAYER LIST

MEETINGS BEGINNING THIRD SUNDAY IN SEPT.

Let Us Pray for These

Madison, Madison county; N. B. Bond, pastor; J. O. Robinson, assisting.
Gunnison, Bolivar county; D. A. McCall, pastor; H. L. Martin, assisting.
Bear Creek, Humphreys county; R. A. Eddleman, pastor; pastor doing preaching.
Schlater, Leflore county; J. A. Ousley, pastor, Dr. Ben Cox assisting.
Prairie, Monroe county; J. M. Walker, pastor; pastor doing preaching.
Pine Bluff, Scott county; J. S. York, pastor; B. L. Gibson, assisting.
Union Ridge, Winston county; J. B. Kitchens, pastor; J. M. Rogers, assisting.
Bethany, Green county; Luther Upton, pastor; pastor doing preaching.
Cedar Grove, Greene county; Luther K. Turner, pastor; R. W. Langham, assisting.
Union, Pearl River county; J. P. Culpepper, pastor; pastor doing preaching.
Steep Hollow, Pearl River county; Alonzo Ladner, pastor; Jesse Morris, assisting.
Buckatunna, Wayne county; Tom Phillips, pastor; A. L. O'Bryant, assisting.
Cedar Grove, Pearl River county; R. A. Davis, pastor.

HOW TO PLACE THE BAPTIST RECORD IN THE HOMES OF THE CHURCH ON THE BUDGET PLAN

I. AS an item of the local Expense Budget.

1. Ascertain the number of homes that should receive the paper.

2. Ascertain the total cost of the Record for one year for the given number of homes at the club rate of \$1.50 per year.

3. Include this total amount as an item in the local expense budget and let it be subscribed and paid as other local expenses.

4. Remit to the Baptist Record either all cash or quarterly in advance.

Note—In sending remittances or in making the first quarterly payment, bear in mind that your church will be allowed credit back for the unexpired balance on all subscriptions of the members at the rate of \$1.50 per year. See formula below for figuring these unexpired balances.

II. By special canvass.

1. Get the information as suggested in items 1 and 2 above.

2. Conduct a Special Canvass for subscriptions to cover the necessary fund for sending the Record to every home.

3. Remit the whole amount in cash, less the amount due to be credited back for unexpired balance.

Remarks

Under either of the above plans it is possible to get the Record placed in every home much easier and quicker than by taking individual subscriptions.

It is often possible to find one member in the church who will subscribe to this fund enough to send the Record to a dozen homes.

Formula for Figuring Balances on Unexpired Subscriptions

Number Months	Unexpired	Amount
1	\$.12½
225
337½
450
562½
675
787½
8	1.00
9	1.12½
10	1.25
11	1.37½

RESULTS OF RECENT MEETINGS

Let us thank God for these

Number meetings reported since last publication 57; number professions of faith 609; received for baptism 500; received by letter 254; restored 18; total additions 772. Total number meetings reporting to date 664. Total additions to date 8451.

COUNTY-WIDE REVIVALS

Rev. J. P. Harrington, of Crystal Springs, Rev. W. M. Bostick, of Winona, and Rev. T. L. Holcomb of Columbia, have carried out an interesting plan in evangelistic work this season that might serve as an example to other churches in our larger towns in the future. They have sought to make their revivals county-wide and have had wonderful success in influencing churches in the whole county. We hope these pastors will write up their plans in detail for the Baptist Record and let us begin to study along this line for next year. If pastors in our large towns and county sites will plan their revivals for spring time next year, making them county-wide in their scope, and then let the summer meetings in the country churches be great follow-up meetings, we will be able to accomplish results beyond our faith to conceive.

This is a great day for co-operative effort in doing christian work. Baptists are demonstrating to the world their ability as a great democratic body to cooperate in their fullest measure

in doing their work without sacrificing the independence of the churches.

Our denominational work in Mississippi is keyed to the great evangelistic appeal and nothing could carry out our ideal in conducting every phase of denominational work more than to have the churches in every county cooperate in planning their special evangelistic meetings every year.

REORGANIZING ASSOCIATIONS

In regard to organizing county associations I have favored it for a number of years. Jefferson Davis County Association used to be a part of Lawrence County Association and after we dissolved and organized the Jeff Davis County Association our association (Jeff Davis) did as much as both counties did when we were in one association. Besides it makes it more convenient to all concerned.

Sunflower Association dissolved at its meeting last week and Deer Creek Association will dissolve at its meeting next week, after which it is planned to organize four new associations covering the Delta counties, making them conform to county boundaries.

SOME UNTHINKABLE THINGS

A prominent pastor in Mississippi resigned his church in a neighboring state because the church insisted on misappropriating mission money to the payment of local church expenses. A pastor could not maintain his self respect and do otherwise. He should be willing to sacrifice himself any time for the honor of his church and his God.

After a prominent pastor accepted a certain church in Mississippi, the deacons confided to him the fact that they had transferred \$500 mission money to cover an indebtedness on local church expenses. The pastor demanded that they borrow the money and replace it, which they did.

The deacons of a well-known Mississippi church were about to charge to the 75 million fund the envelopes and other equipment for handling the collection of the fund. The pastor asked them if it had been their custom to pay such expenses out of mission money and when they said no he suggested that they not begin to do so now. They realized their mistake and paid for the supplies out of the local expense fund as usual.

It is strange that a church without thinking will do unthinkable things. Why tolerate a crime in the church that would send a man to the penitentiary if committed in the business world?

PASTORAL LEADERSHIP NECESSARY

We are convinced that if we ever put the Baptist Record into the homes of our people we will have to take it up as a church proposition and not as an individual proposition. The church—at the expense of the church—should see to it that the state paper goes into every home in the membership. There is no reason why a member of the church should lose the benefit of the paper because he may not be financially able to take it or in sufficiently developed to see the need of taking it.

We give above a short outline showing the steps to be taking in putting the cost of the Record into the local expense budget and sending the paper to every home; or making a separate budget of the cost of the Record and conducting a special canvass for the necessary funds. Either of these plans can be worked out in most any church without opposition.

A pastor of a small fourth-time church raised the necessary funds by special canvass and was surprised to find members who would subscribe enough to cover the cost of two or more subscriptions to the Record without hesitation when the plan was explained. In better developed churches it will be possible to find members who will contribute largely to such a fund.

If the pastor will take an advanced position on this important matter the church will follow him.

A VOICE FROM THE HARDEST WORKED CLASS IN AMERICA

(Continued from page three)

Sometimes I think if, when I get to heaven, I find some of these careless, do-nothing people up there, living in the same peace and rest that I feel that I so much need and cannot get, my heart will be rebellious.

Then all this reacts on me, and I find this awful distaste for work coming on me also. I feel almost doing like the union laborites do—going on a strike. Your article has enabled me to pick up some courage and feel that I shall bear the toll and endure the pain supported by his Word.

There may be hundreds of women who read this article, snatching the time amidst the unending routine of work and care in their homes, who will find that this noble woman and mother has about voiced the thought of their own hearts. In the name of Christianity and Americanism, I salute them. God bless them every one.

Next, to them I make confession on behalf of American manhood. We have not given you a square deal. We have been mostly blind to the burdens you have borne. It is bad enough when our own absorption in work has blinded us; far worse when a selfish and greedy lust for pleasure has done so. No wonder you country mothers move to town. You hope to get out from under some of the grind which kills the bodies of some of you, though not your souls, thank God. Society has a way of seeing the most fundamental needs only after frisking about with the lesser and more loud-voiced needs. Please God, we shall get awake yet on the unequal burdens a million country mothers are bearing.

I told this country mother that, if the men had to do their job, they would begin by putting all the time-saving, labor-removing mechanical appliances in the kitchen that have been made. They would have running water, dish-electric-lighting system, and all the rest of the devices that help take away something of the killing grind that takes tens of thousands of American mothers.

Think of that grind. Think of the unending work of love of a mother who rears a large family of children. A work of love it is, and the women perform it. Love alone makes them able to do it. How they ever succeeded in performing so well the functions of motherhood and ceaseless motherly care, and add to it the unending routine of cooking three meals a day and doing twenty other things as often, surpasses the understanding of a mere man.

Then I told her, and I pass it on to any others who may read it, that hard as is the lot of the average country mother, and made harder by the insane passion for doing nothing and having a good time that seems to have taken hold of the public and of the very children of homes, who ought to be helping their mothers instead of gadding around automobile riding and pleasure seeking—I told her I had a hundred times rather be in her place, with all the hardships unchanged, than to be a do-nothing, face-painting, man-catching, vanity-consumed, self-indulgent woman, who refuses to have any children because she is too selfish, such as have been recognized as one of the city types in modern civilization. I told her in the balancing of things, her own hard lot is far preferable to that of any of the smart schemes of selfish people in modern society to "beat the game", in connection with life's legal duties.

I suggest that, important as it is that the public shall be aroused to the necessity of taking from the backs of American country housewives the almost tragic burdens many of them bear, there is after all, that in their work which is fine for the heart and soul. For a mother and home-maker can put her heart into her work, and when the last word is said, the secret power machinery has made it impossible arises largely from the fact that in industrial

work power machinery has made it impossible for the worker to express himself in a way that satisfies his own soul through the work that he does. The mothers and the farmers are about the only large classes in society that are not maneuvering for shorter hours and more money.

We give them all praise. They are bearing far more than their share of society's burdens. But I also call attention that farmers and housewives are doing about the only work that machinery and industrialism have left to be done on a large scale, in which the soul may adequately express itself, and which does not tend to make the worker become as devoid of creative interest as the very steel-hearted machine he runs.

Home Missions is one of the greatest agencies through which we must keep alive the hope, cheer and courage of American women, even in the remotest sections, where there is less sympathy and understanding, while at the same time, we help make of the children of these women, and their husbands as well, people who shall know and serve God through Christ the Savior.

The gospel of the Home Missionary is also the one solvent able to lead the capitalist and the laborer in the capitalist's factory or coal mine, to come together with the general public on a basis of justice and humanity, and seek earnestly to find what is just and what it is which happened to the man when he largely ceased to get his living out of the ground by the sweat of his face, and began to drive the Broddingnagian machine, which we foolishly thought would make man happy, but which now seems about to turn on him and rend to pieces both him and his boasted civilization. That gospel was never so vitally necessary everywhere in the land as it is at this time. Baptist Home Mission Rooms, Atlanta, Ga.

JESUS CHRIST AND THE WOMANHOOD OF THE WORLD

(By Mrs. W. A. Montgomery.)

In one respect, all the great Christian faiths of the world failed. That failure they share with all other teachers of religion in every country and in every age, save one. All the great ethnic faiths of the world do not show how to admit the mother of men to the spiritual parliament of man, and they never have known how.

Just one teacher has looked at men and women with level eyes and summoned them all to stand with Him for the building of the kingdom of God. It is not necessary to make any indictment. It is not necessary to give any specifications. The history of that failure is written in every language and in every sacred book that man has written save one.

Dr. Zwemer has spoken to us of the failure of the great prophet of Arabia to write a gospel for women. Any one who has seen those hundreds of Moslem spires and minarets against the blue sky in Cairo and known that there was only one Moslem temple, one Mosque where women were either expected or permitted to worship God, knows that when you are dealing with Mohammedanism you are only dealing with a faith that excludes half of its world.

And no one need to live long in India, and no one can read the holy books of India, and no one can listen to the great authorities, the Indian authorities, and not realize that the greatest failure of Hinduism is the degradation of womanhood. I heard Ramabai say that the first time that she ever read from the Vedas she nearly fainted with awe; that she, an impure woman, should dare to read those sacred texts that are forbidden to women and outlaws with terrible forbiddings. And no one can live long in India and not realize that the great son of India was right when he said that child marriage and child motherhood and perpetual widowhood and seclusion were the roots of India's weakness; and all those features are fastened

on the women of India, not by evil custom, but by sanction of the strongest codes and the holy scriptures of the Hindu faith.

And Buddhism, Lord Buddha was asked whether women could tread that noble eight-fold path—and it is a noble path. He said "No," that a woman's feet were too weak to tread that path and he held out to women through the writings of the Buddhist faith itself one hope, and that was that the women by austerity, by prayers, by offerings to the priests, might in some far distant turn of the great wheel of existence come back as men to earth and then be a subject for salvation.

I am not going to go on. There is not one faith under heaven in which there is any hope for the social salvation of this world except Jesus. For here is the mother and the child. Where is the citadel of human life? Where is the hope of the future? What is the most important place to guard in our far-flung battle lines? Is it where a woman sits with her baby in her arms. Now look at Jesus. Only one teacher who ever put one law of morality for men and women, and the world that we call Christian is just dimly beginning to see in the distance the law of Christ which shall yet triumph with free, beautiful, perfect homes made by men and women who walk under one law of pure living before the Lord of Life.

And as Dr. Zwemer told you, there is only one teacher who has included the child—Jesus discovered childhood. When his disciples were disputing about who should be greatest, he reached and took a little child (Jesus never had to reach far to find a child), and he took that child and set him there and said, "Except you turn and become like this little child you cannot enter my kingdom. Suffer little children to come unto me and forbid them not." And in that word you have one of the most profoundly original, unforgettable sentences that have dropped from the lips of our Lord; you have the Magna Charta of childhood. You can look thru Greek literature and, you can count on your two hands all the children that fit through its pages, and they are simply interesting because they are attached to some adult. Froebel could not have lived in India or China or Japan or any country that hadn't been for centuries under the discipline of Jesus, and the kindergarten that goes around the world is his advance agent for a new world in which dwells righteousness.

Jesus discovered the spiritual capacity of woman. There is not a greater sentence in the New Testament that that one in the fourth chapter of John, when Jesus sits, wearied, by the side of the well that Jacob loved, and his disciples coming back, are surprised that He talks with a woman, and while they are gone Jesus has told to that woman spiritual truths that He had not to that moment revealed to one of His followers.

"God is spirit," "They that drink of this water that I shall give them shall never thirst." "I that speak unto thee am He." And Jesus, the morning of His resurrection, gave to women the first commission for the missionary message. In Jesus' law of marriage, in Jesus' foundation of the home, in Jesus' law of love, in Jesus' sharing of His gospel with men and women, in one great fellowship of humanity, we have the possibilities of building a new world, and in no other teaching have we that possibility, for there is not spiritual dynamic enough, there is not spiritual democracy enough, there is not an appreciation of motherhood and what it means enough, in all the great religions of the world put together, to build that new foundation, except Jesus builds it.

I wish, as we read this, we could get a picture of the womanhood of the world—the womanhood of the world—that half of the world which has to do the greatest task, which has to do the one task without which all other undertakings are futile—that half of the world is most ignorant and the most superstitious, and the least privileged—that half of the world, the mothers of men, three out of four of them, who stand

under God's sky to-night, are illiterate. For even in Christian countries there are great sweeps of territory where the woman of the common people who reads in anything except the poorest, stumbing, unsatisfying way is exceptional, and when you step out from that diminishing light of Christ into the confines of these other religions it is the privileged woman only who is let out of that prison of illiteracy.

Men, men of America, remember that for millenniums the mothers of men have been shut out of the kingdom of books; the mothers of men have been shut out from the free intercourse, the ennobling, enlightening, illuminating intercourse with those outside their own families; the mothers of men, who must take for the first six years of its life, every child that comes into this world—have done their task without training. There is not a group of men, there is not a guild of men, that does not know that it needs training to do its work well, but mothers, from the time of the cave men till now, the mothers of men have had to work without tools, have had to work without the training of the schools, have had to work shut out from temples, shut out from Bibles, shut out from spiritual fellowship because they were thought unworthy.

Women of America. It isn't an inspiring sight to see a man who, in this land that Christ built and Christ set free and Christ ungirded, does not believe in Christ, but what shall we say of the women who are careless and flippant and who with luxury-loving hands would tear down Christ's influence? There is not a girl that travels on a Pullman sleeper that does not owe her safety to Jesus Christ. There is not a land under the shining sun where that would be possible where Jesus Christ has not walked before and made it safe. There is not a woman who steps into an elevator in a hotel, as American women do, who does not owe that chance of hers to Jesus Christ. It isn't for youth, it isn't for charm—there is youth and charm everywhere in the world—it is because the Lover of mankind has set us free that we women walk and talk as we talk and live our lives as we live them, and I submit to you there isn't so unlovely a sight in the world as a godless woman in a Christian country.

What are you going to do for these other sisters of ours who need schools and hospitals and friends? Who will give the training to them so that they can take up the great work in their own land for the Son of God who died for men and women and the little children, to make this earth a home where God's children will find it a safe, blessed, beautiful place to be born.—The Christian Work.

... PROVIDE FOR DISABLED AND AGED ... MINISTERS ...

By Wm. Lunsford, Corresponding Secretary.

It is coming to be honestly believed, by many of our bretherin, that today nothing hinders young men of promise from entering the ministry more frequently, than the prospect of no provision for old age. A business man, out of his business, gathers a provision against such an exigency, but most ministers have barely enough to support their own families, and cannot lay up against the future. The ministry should never be turned into a maney making profession, for the great reason, that the minister who seeks personal fortune is soon destroyed.

Now, it was never intended that the place of the ministry should be one of ample means and elegant luxury. On the other hand, when his day's work is over, he should not suffer want for the necessities of life, or if prematurely called hence, his widow and children should not be cast on the charity of the denomination he has so self-denyingly served.

To prevent this, is the one aim and purpose of the Relief and Annuity Board; and, while we can never travel as fast in any great enterprise as we should like to do, we submit that we are making respectable and commendable progress.

Relief Fund

The beneficiaries which have come to us from Virginia, Georgia, North Carolina, Texas, Tennessee, Alabama, Mississippi, Louisiana, Oklahoma, Arkansas, New Mexico, Florida and Illinois, which are now affiliating with us, have all had their stipends increased from twenty-five to fifty percent, in some cases sixty percent, within the past twelve months. The amounts paid these beneficiaries range all the way from one hundred to four hundred and fifty dollars per year. Our list of beneficiaries, at present, runs considerably beyond the five hundred mark, which is rarely stationary longer than one day at a time, as we are constantly putting on new ones, while every now and then someone passes into the beyond.

In this list we are carrying some two hundred and forty widows. Not a half dozen applicants in all have ever been declined. We turn back no one whose situation appeals to us. If we are unable to do what we would like to do, we simply do the best we can.

Some of our good men flinch at the questionnaire. I wish we could get along without it, but that time has not yet come, and cannot come for some time. Let no worthy man feel, however, that what he receives at the hands of our board is charity. We do not so regard it, but rather as wages laid up for the day of need, having already been faithfully and honestly earned. Oh! for the hour when all of our faithful pastors can count on a fixed provision, when disabling infirmities compel the necessity of retiring from their fields of labor. That hour can not come, however, until we have builded our reserves and endowment to the point of comparative security. The Board is laying its plans and building to that very end. That happy consummation is not yet in sight, but it is coming, it will take time, but the Southwide fund will reach this goal eventually. There is the stimulating power of cooperation attaching to the work of the general board. Two working together can do five times as much as two working separately.

It is just as Dr. McDaniels says: "A large comprehensive plan for ministerial relief makes a stronger appeal to our constituency than a single state appeal could ever make." Contributions from the state come in dribs. The convention plan appeals strongly for large gifts and requests. Mr. Rockefeller would never have given any local board \$100,000, and mark my word—Mr. Rockefeller is not through.

The budget for the year calls for an expenditure of more than \$90,000 to our beneficiaries, which is nearly three times what was paid by all the states now affiliating with us in the year 1918.

In addition to this, the board has created an endowment of \$100,000 for the relief side alone, and has some \$20,000 invested as a reserve fund, to be used in case of emergency.

The Annuity Fund

Nearly everyone has come to understand the meaning of the Annuity Fund, and just what it proposes to do for its members.

In the first place, to provide for them an annual income of \$500 a year after they become 68 years old.

In the second place, to provide a disability annuity of precisely the same amount should they become totally and permanently disable before reaching 68.

The minimum annuity in each case at the beginning was \$100, and the maximum \$500. The premium which the member pays provides the minimum of \$100, which is 20% of the maximum of \$500. The denomination provides the other \$400 which is 80% of the maximum of \$500. The denomination has already provided \$100 of its \$400, so that the fund is now paying \$200 of the \$500. In other words, as the fund stands today, the minimum annuity of each member in case of total disability, is \$200, of which the widows draw three-fifths in case of his death. We have one widow annuitant who is drawing \$120. We now have a member-

ship of a little less than four hundred in this fund.

One of the most beautiful things in the provision of this annuity plan is, that if a member becomes disabled, or dies before his annuity reaches the maximum, the annuity continues to grow for the benefit of himself or his widow and orphan children until it reaches the maximum of \$500.

Let it not be forgotten also that all payments cease when a member becomes disabled or reaches 68.

Under the provision of the plan, the widow, above referred to, if she remains a widow, may come to draw, in a few years, a pension of \$300 per year, though her husband never paid us one full annual premium.

This annuity fund presents possibilities altogether adequate to the solutions of the future needs of the ministers who become members of the same, and of others who give all their time to christian work, that can be met in no other way.

The benefits derived from this feature of our Baptist program can be easily adjusted to anyone who can have any claim on the denomination arising out of the fact that all of his time was given to christian work. That is why the board, in its report to the Washington convention, asked, and obtained permission to so broaden the scope of our annuity fund as to allow laymen of a certain class to become members of the fund.

It is now true that teachers in our denominational schools, secretaries, field workers, not ministers, may become members of the annuity fund, and be allowed the privileges and benefits of the fund. Of course, this provision applies only to those who give all their time to denominational work. If they should at any time, after becoming members of the fund, give up their work and go out into the secular fields of labor, they would forfeit their membership in the fund, but could retire from the same under the provision of the withdrawal clause, just as ministers can do at any time.

Some have called in the question, the cost of the benefits of this fund. It is the cheapest protection in the world. Presbyterians, Congregationalists, Episcopalians, Northern Baptists, United Brethren and the Disciples are finding it so.

Apply the principle of reasoning to this matter, it is impossible that these denominations with their leaders, actuaries and experts are mistaken about the matter, and certainly they could have no motive except to do good to their brethren, and provide against the day of need.

Old line insurance companies will not duplicate the benefits of this fund for five times what it is costing its members; the reason for this is manifest. Some old line insurance companies pay their president \$50,000 a year and carry an overhead expense of more than \$100,000, with thousands of stockholders looking for annual dividends, while our work is pure benevolence. The board is not out to make money and runs at a minimum expense.

In the first place, old line companies will not write annuity contracts like our's. The only annuities they provide at all, are based upon regular life insurance policies. Ask any old line insurance man with whom you come in contact, how much he will charge a man aged 40 to provide him an annuity to begin at 68, amounting to \$500 a year, and to continue as long as he lives, and then pass three-fifths of it to his widow as long as she lives, and you will get an answer straight from an insurance man, and have it so that you can use it. Of course, there is no hocus-po-cus about it—for the churches pay four-fifths and the minister one-fifth—and when he goes to an insurance company he pays five-fifths.

The purpose of the annuity fund, is to make ready for its members an income of 5% on \$10,000 for himself and 5% on \$6,000 for his widow.

Note, please, that the income herein provided
(Continued on page eight)

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS		
President—	MRS. J. A. AVEN	Clinton
First V-President—	MRS. K. GODBOLD	Clinton
Second V-President—	MRS. M. F. DOUGHTY	Shaw
Third V-President—	MRS. E. LONGEST	University
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Sixth V-President—	MRS. R. L. BUNYARD	Summit
W. M. U. V-President—	MRS. A. J. AVEN	Clinton
Recording Secretary—	MRS. P. L. LIPSEY	Clinton
Young People's Leader—	MISS FANNIE TAYLOR	Jackson
College Correspondent—	MISS MARY RATLIFF	Jackson
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Margaret Fund Trustee—	MRS. W. J. DAVIS	Hattiesburg
Mission Study Leader—	MRS. H. J. RAY	Grenada
Personal Service Leader—	MRS. W. F. YARBOROUGH	Hattiesburg
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Corresponding Secretary—	MISS M. M. LACKEY	Baptist Building, Jackson
Treasurer—	MISS M. M. LACKEY	Jackson
Editor W. M. U. Page—	MISS M. M. LACKEY	Jackson

THE NEEDS OF OUR HOSPITALS—SHALL WE SUPPLY THEM?

There is not a more interesting feature of our work than our hospitals. This is where our sick and disabled people are cared for. Nothing appeals to us more than the sick and suffering. We always want to do something good for them. We want the best doctors, the best nurses and the best equipment for them. We have all this at our hospitals. But the equipment has to be replenished from time to time. The wear and tear go on all the time. Besides in the enlargement they need new furnishings.

We need new furnishings for the new additions that are being made. We need fresh linen, such as sheets, pillow cases, night shirts, table cloths, towels, etc., that is, such things as are needed in any house where people are cared for. They need new chairs, rolling chairs for the convalescents. When the sick begin to improve they need a rolling chair to get out and roll about the premises for exercise and recreation. They are not able to walk for a while. During this time if they have a rolling chair they can get out and get fresh air and see new things which help mightily with a person who has been shut in for several weeks.

One of the greatest needs is for our people all over the state to pray for them. Of all the far-reaching things in our life the farthest reaching is prayer. Let us all pray for them every day.

AMOUNTS RECEIVED ON PERSONAL SERVICE SCHOLARSHIPS

Amount reported last week.....	\$190.45
First Baptist church, Hattiesburg....	25.00
W. M. U. Forest.....	8.00
W. M. U. Moss Point.....	5.00
W. M. U. Newton.....	5.00
	<hr/>
	\$233.45

A SHOWER

To my surprise I was invited by the W. M. U. of the Pelahatchie Baptist church to meet with them at the church Friday afternoon, September 1.

After the devotional exercises little Roberta Brown came in with a well-filled basket and said, "With my washing."

Looking through the basket I found everything a girl would need in going to college; dresses, blouses, kimono, hosiery, handkerchiefs, all kinds of toilet articles and even to tablets and pencils.

Having been given my board by my former pastor, Dr. P. I. Lipsey, together with the kindness of these good ladies, you may feel assured this is appreciated by the effort I shall put forth in Hillman College this session.

OLIVIA HALL.

NOTICE PLEASE

The Woman's Missionary Union of Central Association will hold its annual session on October 7, the first day of the regular session instead of the day previous as was held last

year. This meeting will be held in Canton and we hope every society will begin to plan right now for a very large representation. We are very anxious that this shall be the very best meeting in the history of old Central.

MRS. L. H. YARBROUGH, Asso. Supt.

REPORT OF SIXTH DISTRICT MEETING

The Woman's Missionary Union of the Sixth District held its annual meeting with the Prentiss Baptist church June 29-30.

There was a good attendance and real Christian joy and fellowship prevailed throughout the meeting.

Mrs. R. L. Bunyard, our vice president, had prepared an excellent program, which was very efficiently rendered.

The Associational Leaders gave good reports of the growth of their work since the last meeting.

Young People's Work, under Mrs. I. L. Toler, gave evidence of greater interest. The beautiful part on the program rendered by the young people of Prentiss demonstrated very clearly the valuable service that young people can render in our church work.

We were glad to have Mrs. Aven, our state present, with us. Her address was an earnest appeal to women to put forth the greater effort "That in all things He might have the pre-eminence."

Miss Keith, missionary to Africa, Miss Traylor, State Young Peoples' Leader, and Miss McCalp, Training School Girls, gave interesting talks on their work. Mrs. D. A. Hosey of McComb, gave several vocal selections which added to the pleasure of the meeting.

The following officers were elected: Mrs. J. A. Lee, Mission Study Leader; Miss Willie Allen, Personal Service Leader.

The generous hospitality of the good people of Prentiss will ever be remembered, and we are hoping for reports of greater progress and a large attendance at our next meeting, which will be held in Monticello, the date to be announced later.

MRS. H. B. HOLMES, Rec. Secy.

SIXTH DISTRICT YOUNG PEOPLES' WORK REPORT

All creation has a relationship. One might arise on one of our bright mornings and see the sun, the ball of lustre, beginning its path across the sky, and we might at first thought say, "There is something perhaps in the great creation of God that sustains a relation to itself. But the answer comes, no. It has lighted the path of others before your time; it has caused beauty to blossom in field and meadow; it has clothed the world in grandeur and glory. Then we might look at the face of the daisy and say this is to itself, but then we recall the poet's thought and agree with him—

"Flower in the crannied wall,
I pluck you out of the crannies,
I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, all in all,
I should understand what God and man is."

If this be true that creation around us has a relationship, how much more true it is when it comes to us as human beings who have a mind to think and a heart to feel. The Savior said that man has two relationships. "Thou shalt love the Lord, thy God, with all thy mind and strength and soul and heart and thou shalt love thy neighbor as thyself." Thus the summing up of the laws of responsibility to God and relationship to man. If love is the basis of our relationship to God and man, we must show some expression of it in some active way. If love is the tie of God and man and obedience is the expression of love, then we cannot sit idly down when the Savior said "Go ye into all the world and preach the gospel to every creature." If we cannot go, we can send and we can show others their obligations.

"Hold thy lighted lamp on high
Be a star in some one's sky,
He may live who else may die."

Effort is one of the most significant words of the English tongue. Religious toil is effort made beautiful. Religious accomplishment is toil made victorious. Year by year the toiling hand of the young and the co-laboring departments of the denomination become more and more enlisted. The year's work has not attained to its highest possibilities. Indeed the movement in the Sixth District still lingers as its impelling power me thinks must come into its own some day. I am grateful to report the work advancing. First, evidently more interest is felt in our enterprises. The number of organizations has increased. Several of our Sixth District Associations have Associational Young People's Leaders, and see to it that the young people have an important part on the programs at your associational meetings and rallies.

Second, the very nature of this department makes the following appeals: (1) For more field labor. The educational service of the canvasser is very much needed. Some one to go from church to church and to discuss the possibilities and benefits of the organized young people's missionary work, would do much good. (2) If pastors, deacons, Sunday school workers, women of our churches as well as the presidents of the missionary societies would become active in encouraging these things that would tell for decided growth. (3) If country and village churches were brought to see their opportunities and accountabilities the onward movement would be at once and very decided.

Thus we at least face the facts as to what is to be done; we ask cooperation from all, and we promise success so far as we may be able to attain it.

"Jesus calls us; by thy mercies, Savior,
make us hear Thy call,
Give our hearts to Thine obedience,
serve and love thee best of all."

There are sixty-three young people's organizations in Sixth District: Bogue Chitto 10; Carey 15; Lawrence Co. 5; Lincoln 5; Jeff Davis 2; Mississippi 14; Union 3; Pearl River 2; Walthall 9.

Your Young People's Leader made during the last eleven months 4 visits to association; made three talks in interest of Young Peoples' Work, and wrote ten letters and sixteen cards in interest of this part of the work.

We would recommend:

(1) That every W. M. S. in the Sixth District would foster at least a Sunbeam Band and other organizations among young people where it is possible, in its local church.

(2) That each Young people's organization in the Sixth District aim to reach as many points as possible on the Standard of Excellence laid out by the Woman's Missionary Union.

MRS. I. L. TOLER, Young People's Leader

PROVIDE FOR AGED AND DISABLED MINISTERS

(Continued from page seven)

cannot be dissipated, or squandered as estates and incomes so frequently are by mismanagement, or some other way, after the death of the head of the family. The fund remains in the hands of the Board, and is paid out at regular intervals to the beneficiaries. This feature of the fund should not be considered lightly. It is a matter of first and prime importance.

The Board has already created for this fund an endowment and reserve of some \$230,000, which makes it as solvent as any bank. In other words, we have for both the boards combined an endowment and reserve of some \$340,000; a good part of which has been created since the convention, for the reason that the money received did not reach us in time to be invested until after our report was written.

Is it then true that the wisdom of the birth of the Convention Board and its right to exist and make its appeal for support to our Southwide constituency have been entirely vindicated?

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

THINK

Which place needs a B. Y. P. U. most, the church that has preaching every Sunday or the church that has preaching once a month?

When is it easier to enlist a person in the B. Y. P. U. work, right after his conversion and baptism or to wait a year or two?

Which will bring the church the largest dividend, the investment in soul-saving or life-saving?

For the preservation of the denomination which class of members are the more important, the members ranging in age from ten to twenty or those from thirty-five to seventy-five?

What kind of teaching is meant in the Great Commission, "Teaching them to OBSERVE"? To whom was it given?

Which member in a Baptist church should feel the responsibility of training the young members of the church?

September 26th the lesson in the B. Y. P. U. will be on state missions. It ought to be one of the most interesting lessons of the year. You can make it so if you follow the suggested program to the letter. Be sure to give out the parts next Sunday so every one may be ready and will not have to read. Get extra suggestions from the State Mission Board office in Jackson. Address your letter to Dr. J. B. Lawrence.

Dr. Greenoe has been busy again organizing B. Y. P. U.'s. He reports a new senior union at Hickory, and one at Delhi, La. Dr. Greenoe held meetings at both these places, and as his custom is, before the week was gone he organized a B. Y. P. U. There is no better time to get the work started than during the protracted meeting.

We have the report of new B. Y. P. U.'s in two churches in which Bro. J. C. Parker held meetings, Silverana out from Wesson, and Mountain Creek out from Florence. Bro. Parker is a strong B. Y. P. U. man, having experienced its value and has seen the results of the training the B. Y. P. U. gives.

The Bookhaven Juniors gave a demonstration at the meeting of the Lincoln County B. Y. P. U. and S. S. Convention which met on the first Sunday in September. The program was carried out perfectly and was a strong appeal to the other churches represented to organize their boys and girls into a Junior B. Y. P. U. and train them for service. The convention was held with the Pleasant Hill church. It was a good day for all who attended and we are expecting good results from the meeting.

SALTILLO

On the fifth Sunday in August the Lee County Workers Convention was held with the Saltillo church. There were seventeen churches represented with from one to twenty-five dele-

gates. The interest was keen and the day proved one of success. Every phase of denominational work was briefly discussed.

There were seven B. Y. P. U.'s represented. The three o'clock hour was given to the discussion of the legitimate place the B. Y. P. hold in every church.

This convention meets every quarter, visiting different sections of the county each time. The first meeting six months ago enrolled delegates from just a few churches represented, and this the third meeting, seventeen churches were represented. The work is growing and proving a great blessing under the leadership of Bro. W. E. Holcomb who is president of the convention.

REPORT OF MONROE COUNTY CONVENTION

At 8 o'clock Thursday, Aug. 26, the president, Mr. O. H. Rich, called the second annual session of the Monroe County B. Y. P. U. convention to order. Song service. Devotional led by Rev. Edison Allen, of Amory. Little Miss Marjorie Wade, six years old, extended a hearty welcome in a few words. In response Mr. Clarence Eikner, Aberdeen, voiced the sentiment of the convention in a few well chosen words.

A sword drill between Amory and Aberdeen Juniors resulted in Aberdeen winning. A demonstration given by the Aberdeen Juniors proved the hard and effective work of their leader, Miss Sallie Payne Morgan, and the eighteen juniors present. Mr. Wilds brought a message on "Sixty-six Books." It was a treat to hear Mr. Wilds. His talk as always was instructive and interesting to those present.

The first vice-president presided Friday morning. Devotional led by Mr. Wilds. Talk by Mr. Richardson on "Monroe County B. Y. P. U. Work." Demonstration by Athens Seniors (a rural church). It was truly an interesting demonstration, very helpful and inspiring. A solo by Mr. Roy Pickle was enjoyed.

At the 11 o'clock hour Mr. W. E. Holcomb of Tupelo, addressed the convention. He brought a message that stirred the hearts of the young people. We were indeed glad to hear Mr. Holcomb again.

The convention adjourned to go in a body to meet Mr. E. E. Lee who was stopping between trains. Dinner was served at the church to almost one hundred delegates in picnic fashion by the Amory B. Y. P. U.

Afternoon session Mr. Edmond Holmes led the devotional. Mr. Lee in his own way, held the attention of the young people for almost an hour. In his sympathetic and interesting way he won the hearts of all present as he always does. We were very fortunate indeed in having Mr. Lee with us. He was followed by Mr. Holcomb.

As the young people went to see our very much loved secretaries, Mr. Lee and Mr. Wilds, leave on a late

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E. Y. MULLINS, President.

afternoon train we realized that "When forced to part from those we love—

Yet, sure to meet tomorrow,
We yet a kind of anguish prove,
And feel a touch of sorrow,
But oh what words can paint
those fears,

When from these friends we sever,
Perhaps to part for months, for
years,

Perhaps to part forever."

At 8 o'clock song service opened the session. Report of committees by Mr. Edison Allen was read.

A very spirited debate was quite interesting. Affirmative, Madge Flournoy, Edmond Holmes; Negative, Mr. L. G. Smith, Miss Lucile Rogers. The subject was: "Resolved, That the B. Y. P. U. is more important to young people than the Sunday school." The judges decided in favor of the affirmative.

A banner was given for the best work based on the Standard of Excellence, being won by Aberle Juniors.

Mr. Holcomb brought the closing message.

Officers elected were: president, Mr. L. G. Smith, Athens; vice-president, Mr. Walter Smith, Amory; second vice-president, Mr. L. B. Morgan, Becker; third vice-president, Miss Glalys Smith, New Prospect; secretary, Mr. Walter Bright, Becker; treasurer, Miss Grace Watkins; Junior leader, Miss Sallie Payne Morgan; reported, Miss Madge Flournoy.

We could not fail to mention the faith and efficient work done by our retiring president, Mr. Richardson. He and his wife leave us this month to enter Clarke Memorial College. He has decided to enter the ministry. As with the local B. Y. P. U., so with the county B. Y. P. U., it trains its members not for itself but for larger fields of service.

A delegation of 150 were present. The next convention to be held with the Athens Baptist church the first week in September, 1921.

And so closed the convention that so many had planned, prayed and worked for.

MADGE FLOURNOY,
Reporter

WADE SCHOOL HOUSE, SUNFLOWER COUNTY.

Our revival meeting began August 29th, lasted six days. During this time God visited many blessings upon his people in this rich black belt known as "Miss. Delta."

Jesus will live in our delta homes if we ask him to do so. Many who said "Good bye, Jesus, I'm going to the delta," when they left their homes in the hills have found Jesus would like for us to build homes here and live for Him. We had 36 to unite with us, about half of which were baptized, others by letter.

Our church is a union church and pastors Duncan (Methodist) and Brame (Baptist) did their own preaching. The house being too small we just stretched a large tent and God blessed us with good weather, good crowds and good behavior.

We have agreed to increase our pastor's salary, and hope in the near future to build a larger church of our own to the "Honor and glory of God."

We have a good Sunday School, also a B. Y. P. U. We are very young in B. Y. P. U. work and have much to contend with that makes us stagger, but not fall, for Jesus who knows our hearts has promised to hold us up. We desire the prayers of every Christian in sympathy.

Yours in His name,
MRS. J. W. RICKETS,
Whitney, Miss.

LOUISVILLE

We have organized a Junior B. Y. P. U. in our church with about fifty members, Mrs. J. B. Gulley, president, and Annie Lou Skidmore, corresponding secretary. We meet regularly each Sunday at seven-fifteen. We have good attendance and the programs are well rendered and interest is being taken in the work. We expect to have one of the best Junior B. Y. P. U.'s in the state and you may expect to hear from us.

ANNIE LOU SKIDMORE,
Cor. Secy.

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NEWS IN THE CIRCLE

Rev. J. J. Mayfield, of Charleston, recently assisted Pastor B. W. Hudson at Spring Hill church, Tallahatchie county, in a fine meeting. Ten were received for baptism and three by letter.

Pastor Lloyd Holland, of Valden, has just closed a gracious meeting at Bay Springs Church, eight miles northeast of Oxford. There were 17 additions, 13 by baptism. Rev. J. J. Mayfield did the preaching.

During the nine months that Pastor J. J. Mayfield has been pastor at Charleston there have been 108 additions. He says: "The spirit of the work here is beautiful."

The Tabernacle church, Amarillo, Texas, has just passed through a gracious revival. Rev. J. B. Phillips conducted the meeting. There were forty-four additions.

The Sunday School of the Tabernacle Church, Atlanta, Ga., has taken a great forward step. Dr. Joseph Broughton, who has served as superintendent for 21 years, has been called, at a salary of \$5,000, to devote his entire time to the work.

The Tabernacle Church, Atlanta, Ga., has purchased a lot adjoining the church property and will erect a Sunday School building. The adult department has outgrown its present quarters. The work is growing by leaps and bounds.

Rev. W. M. Albert recently assisted in a great meeting at the Second Church, Marietta, Ga. There were 25 received for baptism and 13 by letter. The church decided to go to full time preaching.

Miss Hill, who has been with the Christian Index for eight years in the circulation department, goes to the Training School at Louisville, Ky., September 21 to prepare for work as a missionary.

Dr. W. M. Anderson, after several years work in the evangelistic work with the Home Board, accepts the pastorate of the First Church, Quitman, Ga.

It was our pleasure to hear Dr. Savage deliver a strong sermon at Wheeler, on baptism. The ordinance was administered after the sermon.

Pastor J. A. Lee has recently been aided in a gracious meeting by Rev. J. L. Low. The church was greatly revived and the community much benefited. Many additions to the church.

The Mt. Olive church near Baldwin has just closed a great meeting. Pastor Mark Harris was aided by D. Entzinger of Lakeland, Fla. Over 30 were baptized. The church called Pastor Harris for all time. The salary was easily raised. This is the home of Bro. Arthur Flake. All who know him understand.

The pastor of the Clarksdale church expects to be in his pulpit the third Sunday in September, after an exceedingly delightful and helpful vacation, spent with relatives and friends in North Mississippi and Tennessee.

Rev. T. Joe Talley, who has successfully served as Home Board Evangelist for sometime has accepted a call to Waco, Texas.

It has been necessary for Georgetown College, Kentucky, to turn away a number of young ladies for lack of dormitory space. Already this school has enrolled the largest number of students in its history.

OPEN AIR MEETING.

For two weeks in July the three McComb churches had an open air meeting. A lot was secured and fitted up with platform, seats, lights, etc. Rev. J. B. Leavel of the First Church, Houston, Texas, came and did the preaching, and Bro. M. G. Beckwith and wife of New Orleans, lead the singing. Each of our churches had already had their usual protracted meeting, but yet we felt that it would be good for our people in the midst of vacation time to have a delightful and profitable place to go summer evenings. Of course no day services were held. We feel that much good was done. There were 30 professions of conversion, some of them already church members. Seven or eight baptisms there were.

The unusually rainy weather militated against the meeting greatly. This season, which we expected to be dry, was however, this summer, full of rain, so that we were much hindered. The few days that were fair we had very large crowds and we feel that had the weather been fair we would likely have had big gatherings. Rev. Leavel did some powerful preaching and the people feasted upon the word and withal we are sure much good was done.

THEO. WHITFIELD,
Pastor First Church.

NOTICE.

All messengers and visitors to the Yazoo Association who expect to come by railroad are requested to come to Greenwood where there will be conveyance to meet them and carry them out. The trains reach Greenwood from Jackson at 10:33 a. m. and 8:30 p. m.

The Association meets at New Shiloh Church in Carroll County on Wednesday at 10:30 a. m. Sept. 22-23.

W. P. BORWNE, Clerk.

NOTICE.

To the Pastors and Church Clerks of the Strong River Association:

Our Association is to meet soon. I wish to suggest that as the different churches shall elect delegates to the Association that the church clerk send these names to A. J. Barron, Pearl, Miss., so he can enroll them and we will be ready to organize at once when we meet. I mention this because it will enable us to spend the afternoon reading and discussing reports. Let all delegates be present at 10 a. m.

J. C. BUCKLEY, Moderator

HOME WANTED.

A home wanted for a sweet Christian girl fourteen years of age.

THEO. WHITFIELD, Pastor,
McComb, Miss.

GIRLS! USE LEMONS FOR SUNBURN, TAN

Try it! Make this lemon lotion to whiten your tanned or freckled skin.

Squeeze the juice of two lemons into a bottle containing three ounces of Orchard White, shake well, and you have a quarter pint of the best freckle, sunburn and tan lotion, and complexion whitener, at very, very small cost.

Your grocer has the lemons and any drug store or toilet counter will supply three ounces of Orchard White for a few cents. Massage this sweetly fragrant lotion into the face, neck, arms and hands and see how quickly the freckles, sunburn, windburn and tan disappear and how clear, soft and white the skin becomes. Yes! It is harmless.

HEADACHE
Bad for Health
Upsets Nerves
Go to Drug Store—Try
CAPUDINE
BY DOSE AND IN BOTTLES—10¢, 50¢ & 60¢.

The next time
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nausealess, safe and sure.

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East Mississippi

THE DIXON MEETING.

The meeting at Dixon, Neshoba county, has just closed. Rev. B. C. Land of Clarke College, did the preaching and Bro. Julius Rushing of the Home Board Evangelistic force, led the singing. His organization of the junior choir was something marvelous. There were seventeen additions, sixteen by baptism. Thirteen of these came from the junior choir. Our pastor, Rev. Estes Rushing, resigned, much to our regret. If you want a good team get Bro. Julius Rushing, Revs. B. C. Land and Estes Rushing, Mrs. B. C. Land and Miss Lona Rushing, and you will have it. We organized a junior B. Y. P. U. which is starting off well. We had a fine meeting.

(MISS) AGNES GARDNER.

NESHOBA

The meeting at Neshoba resulted in a great revival this year. Rev. N. A. Edmonds, now pastor at Picayune, did most of the preaching. He did it well. There were twenty-three additions to the church, eighteen of which were by baptism. Prof. M. J. Scarbrough led the music and was a great help in the meeting. He has been employed to teach the school this year. Prospects are good for a fine school. The church is in a better condition from several standpoints than before the meeting. We thank God for the coming of Bro. Edmonds and for the good revival He gave us.

NOTES AND COMMENTS.

Rev. W. E. Fendley, Eupora. I have just closed my meetings at Fellowship and Mt. Pisgah, Choctaw county. Both were good meetings. At Fellowship there were 18 additions, 10 of which were by baptism. At Mt. Pisgah we had 15 additions. I had no help in either meeting except the Lord and the good people and they made a good team.

The Mt. Pisgah Association will convene with Oakland church, seven miles east of Decatur on Saturday before the third Sunday in September. If you are coming by railroad and want to get off at Decatur, write J. T. Giles, Decatur, Miss., R. 3, and tell him when you will be there. If you want to get off at Chunkey, write Walter J. Gilbert, Chunkey, Miss., stating when you will be there. We invite you to come.

The meeting is in progress at Hazel this week. It is starting off well with several additions. The writer is doing the preaching.

DR. JULIUS CRISLER

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Save Your Hair
With Cuticura**

Soap and Ointment to clear Dandruff and itching, etc. each. Samples free of Cuticura, Dept. V, Malden, Mass.

The meeting at Pine Ridge, Newton county, began last Sunday. Rev. R. K. Cleveland is the pastor. This old church, which has been in a run down condition for some years, is putting on some new signs of life. We pray for it a glorious future.

Rev. Jas. E. Chapman assisted Pastor Phillips in a revival meeting at Good Hope, Scott county, last week. Some excellent preaching is reported, which is a matter of course, with one addition by baptism.

We are glad to note that Mrs. Breland, wife of Rev. F. M. Breland, is recovering from a long illness from continued fever.

Mrs. Safrona Emmons died at her home near Lake, July 17, 1920. She was nearly 72 years of age. She was the daughter of Rev. Lee P. Murrell who lived and preached in these parts for many years, but who has been dead now for several years. He was pastor of Pleasant Hill church for 44 years. She was a fine Christian character.

Rev. E. A. Breland is assisting in a revival in Jones county this week.

Rev. Rufus Langham, of Mobile, Ala., is assisting Pastor J. E. Breland at Little Rock in a revival meeting.

During the meeting at Neshoba a scripture reading contest was conducted. One person read 110 chapters one day. 5, 129 chapters were read during the meeting. One young lady read 388 chapters and won the prize, a book given by the pastor.

In the Bible there are 1,189 chapters, 929 in the Old Testament and 260 in the New Testament. There are 66 books in the Bible. To read the whole Bible in one year one will have to read but three chapters each day. Try that, beginning today.

GLOSTER.

We are moving to Fort Worth, Texas, where I will be on the board with the evangelists of the Southwestern Baptist Seminary. My duty will be to hold meetings anywhere in the South. My first meeting will be with my home church in South Side, Meridian, which will close first of October. Anyone desiring my services after that may write me at Fort Worth, Texas, care S. B. Seminary. Shall be glad to serve in any place I am needed, even to the remotest country church.

Our meeting here with Dr. Farrington of Birmingham, doing the preaching and Prof. W. E. Odum leading the song service, was a great success. Farrington is a great preacher and Odum gives brilliant promise of great usefulness. There were 18 additions to the church.

ROXIE

My next meetings was at Roxie with the big hearted Bro. Curtis as pastor. Seven were added unto the church there. This was my third meeting in this splendid little church.

PROVIDENCE (Amite County.)

Bro. Gardner is the much loved pastor, having served here 20 years. The Lord gave us 5 additions. There were only 7 in the community who were not Christians.

EAST FORK.

This church is also served by Bro.

Gardner. There were 10 by profession of faith received.

ZION HILL (Amite County.)

Bro. Walton Jones is pastor here. The Lord gave us a gracious meeting with 18 additions to the church.

MT. PLEASANT (Amite County.)

This is the second meeting I held with this church and served them 15 months as pastor. During this time I baptized 82 into the fellowship of the church, 22 of the number being heads of families.

Bro Walton Jones is now pastor and is carrying on the work in a splendid way.

It is with much regret that I leave the state, but I thank God for the opportunities that are before me in the great work which I enter.

From the depths of my heart I thank everyone for every courtesy shown me, and trust that I shall have the privilege of serving you.

Your Brother,

W. E. FARR.

ROCKY CREEK BAPTIST CHURCH.

Bro. M. A. Phillips just closed of revival meeting here of more than a week. The people manifested great interest. Great crowds came day and night. Bro. Phillips has proven himself, in this section, to be an excellent preacher and evangelist. He has fearlessly rebuked sin in its many forms and yet has done it in the spirit of love. The gospel of Christ has been presented to the people in a sane and sensible way, which has met with the approval of the Christian people of the community.

There were 28 additions to the church, 20 for baptism, 8 by letter. May God bless Bro. Phillips in his work.

NEW AUGUSTA MEETING.

The meeting at New Augusta, Perry county, closed Sept. 5. the preaching was done by the pastor from the 5th Sunday until the following Thursday, when he was joined by Rev. A. L. O'Briant. Mr. D. T. Measells led the singing.

There were 14 additions to the church, 6 by baptism and 8 by letter. Besides there were many who subscribed for the Baptist Record. Others will subscribe and it is the purpose of the church to have the paper in every Baptist home connected with the church.

J. N. McMILLIN.

SICK KIDNEYS

MAKE LAME BACKS

Cause broken, unrefreshing sleep, and in many cases that tired feeling that makes it so hard to get up in the morning. They also cause loss of appetite, lack of ambition, and other troubles.

Hood's Sarsaparilla contains the medicinal herbs, barks, roots, etc., that strengthen and tone these organs, and relieve their ordinary ailments. Take it.

And if you need a laxative take Hood's Pills—they work right.

Ousts Rheumatism.

Here it is. Those awful pains of rheumatism so common during the cold rainy weather are completely forgotten, and the rheumatism is expelled from your system by the very simple treatment of taking Renwar Salts which neutralize the uric acid in the blood, and Renwar attacks the very cause of this malady and expels the uric acid from the system. Renwar is entirely dependable. It does not in any way injure the stomach or affect the heart. It is prescribed by the best physicians, and your money is refunded if Renwar fails to relieve you of your rheumatism. Give Renwar a trial and you will never regret it. Mr. Benagh of the Nashville Railway and Light Company says: "Within two or three days after using Renwar my rheumatism disappeared." Price 10c. Ask your druggist for it, or write WARNER DRUG COMPANY, NASHVILLE, TENN.

TETTERINE

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Healing, Antiseptic, Soothing, Fragrant.

60c at your druggists or from
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THE TEST OF TIME

When an article is without merit public sentiment condemns it. It immediately dies a natural death. When an article has merit, it will be everlastingly in demand. Gray's Ointment has now been used for a full round century. No greater proof can be offered of its effectiveness. One hundred years of honest, good old-fashioned value for money received has made it a family word in every household. Effective for sores, boils, burns, cuts, bruises, stings, eczema and the many forms of skin eruption. Ask your druggist. If he can't supply you send his name to W. F. Gray & Co., 800 Gray Buld., Nashville, Tenn., and a liberal sample will be sent you free.

Headache

Sour stomach, bad health and kindred disorders destroy health. Get relief by taking

RAMON'S LIVER PILLS

BUDGET SUPPLIES

We have on hand Contribution Envelopes and Treasurers' Record Books for fourth time churches which we will sell in outfits as follows:

Outfit A.—Consisting of fifty sets single envelopes, twelve envelopes to the set and one Monthly Church Treasurer's Record Book, per outfit \$2.95

Outfit B.—Consisting of seventy-five sets single envelopes, twelve envelopes to the set, and one Monthly Church Treasurer's Record Book, per outfit..... \$2.95

Outfit C.—Consisting of one hundred sets single envelopes, twelve envelopes to the set, and one Monthly Church Treasurer's Record Books, per outfit \$3.90

Note—If only envelopes are desired deduct thirty cents for price of Record Book. Envelopes cannot be sold except in packages of fifty sets, seventy-five sets, or one hundred sets.

SUNDAY SCHOOL DEPARTMENT

September 26th

Sunday, Sept. 26, is an important day for Baptist Sunday schools in Mississippi. The program prepared by the Sunday School Board is wonderfully adapted to the needs of every school in the state, large and small. Every effort possible to put it on successfully should be made in your school. There are three distinct features of the program, the importance of which cannot be overestimated.

Annual Promotion Day

The last Sunday in September is the annual promotion day for Southern Baptist Sunday schools. In addition to the usual procedure in the promotion of pupils for the ensuing year this date has been designated as a reorganization day. The first step is thorough grading. When the school has been graded it can remain so only one year without promotion. A great many schools need a thorough reorganization of their forces and nearly every school will need to make some changes for the coming year. A special meeting of the Workers' Council should be called before the 25th and every arrangement made for greater efficiency in every Sunday school during the coming year. The Sunday School Board has prepared a special program for the promotion exercises and include in it the literature sent to your superintendent. This program will mean that the last thirty minutes of the Sunday school hour be used for the promotion exercise and that the State Mission program, by arrangement with the pastor, be observed at the preaching hour.

State Mission Day

The Mission of the Sunday School is the subject of the Rally Day program. The program provided is elastic enough to meet the need or demand of any school. If more song sheets or recitation sheets are needed than you have, send to the joint committee at once. They are free. Your school is under obligation to itself and the cause to see that nothing is lacking to make the day a success. Let the final arrangements be made and announced not later than Sunday, Sept. 19th.

Double Up Campaign

The goal in this campaign is your present enrollment and attendance doubled by November 7th. This is easily possible in practically every school in the state. If you have followed the suggestions made by the Sunday School Board you have already taken your census. If not, do so at once. A religious census is absolutely essential to the best work here. Detail instructions are given in the folder entitled "Double Up Campaign for Baptist Sunday Schools." The census should be taken by all means before Sept. 26th and the names of all prospective students carefully assorted and graded and those pupils invited to your Rally Day program Sept. 26th. An effort should be made on that day to enroll them as permanent stu-

dents, but remember the campaign is scheduled to run until Nov. 9th and you should not let up after the Rally Day, because your special effort will be far more necessary after the rally than before. Give special attention to Section 4, "Climbing the Nail," in the folder referred to above.

County Sunday School Normals

The summer campaign for Sunday School Normals closed Sept. 10th. This campaign began June 28th with a Normal in Marion county at Columbia and one in Simpson county at D'Lo, and closed with the Bolivar County Normal at Merigold. A report of the summer's work will probably appear in these columns next week. It will be interesting.

City Training Schools

A number of city training schools are already planned for the fall at Vicksburg, Greenville, McComb, Crystal Springs, Jackson, Meridian, and other places. If you are in the vicinity of these schools make your plans to attend. The training school for Vicksburg is scheduled for Sept. 26th to Oct. 1st. The others will be announced later.

LEAVELL AT MCCOMB.

Eld. James B. Leavell of Houston, Texas, held a two weeks meeting at McComb not long ago and I tell the truth and lie not, Leavell is a fine gospel preacher. He will do any church and town good.

Here was his first pastorate 12 years ago. He was ordained to preach here and here was where his first child was born and he came back in July and did some as good preaching as I have ever heard. Don't be afraid to get Leavell.

J. H. L.

WEIR, MISS.

Married, Sunday, Aug. 15, Miss Eva Teer and Mr. Barnie Crenshaw. The bride is the youngest daughter of Mrs. A. M. Teer and the groom is the son of R. B. Crenshaw. Their many friends wish them a long and happy life.

OAKLAND CHURCH

We closed the Oakland (Tippah County) meeting the 5th Sabbath night. It was a great revival, Bro. W. L. Howse did the preaching, and splendid preaching it was.

There were 3 professions of faith, 2 additions by baptism, and 6 by letter.

Oakland organized a sabbath school, and invited the Tippah County Sabbath School Normal to meet with them.

We took up the matter of Baptist Record subscriptions, and secured only 2, hope to get others later.

JOHN H. HEATH.

GRAYPORT, GRENADA CO.

We have just closed our meeting at Grayport, Grenada county. Rev. H. H. Hargrove, of Utica, did the preaching. God greatly blessed his word as it was preached from time to time. The church was greatly revived and God's people drawn closer together. One was received for baptism. Pray for us that we may continue in the Master's work.

R. M. DYKES, Pastor.

LIVERPOOL-HEBRON.

We began our meeting at Liverpool the first Sunday in August with Bro. B. A. McCullough doing the preaching. Bro. McCullough was pastor of these people for some ten years, Liverpool being his first pastorate. The renewed fellowship was very much enjoyed. Bro. McCullough preaches the plain gospel, Jesus Christ alone for salvation. We heard it gladly. There were three additions by letter, six subscriptions to the Baptist Record, and the church greatly helped with the pastor.

We began our meeting at Hebron the second Sunday in August, the pastor preaching the first day. Bro. L. V. Young came to us on Monday and preached throughout the meeting. In site of the fact that it rained every day except one, the people came, the gospel was preached and the Lord was with us.

Bro. Young is young in the ministry but begins well. His purpose in life is to be a foreign missionary. May the Lord use him greatly.

There were six for baptism.

The pastor was taken sick on Thursday and did not get back to the services, so we did not take any subscriptions to the Record, but they will follow.

We were greatly blessed with Bro. Young's coming to us.

T. Z. HUFFSTATLER, Pastor.

BETHEL, WHITNEY AND SHAW CHAPEL

The meeting at Bethel church near Drew was held the third Sunday in August with the pastor doing the preaching. There was an addition of thirteen by letter and two for baptism.

The Whitney church had its revival the fourth Sunday in August, with Bro. W. S. Wilkinson, of Ruleville, doing the preaching ably and faithfully. There was an addition of four by letter and four by baptism.

The little church of Shaw Chapel located 8 miles east of Lambert had its meeting beginning the fifth Sunday in August. This little church was organized a year ago with fifteen members, with 3 for baptism at the time. There was an increase of nineteen by baptism and two by letter. Three came from the Christian church and two from the Methodist. Pastor did the preaching. Clyde Murphree, a young man, was licensed to the ministry and expects to enter college at Newton this session.

J. A. MAXWELL.

LIBERTY, RANKIN COUNTY

We have just closed our meeting at Liberty church, Rankin county. Rev. W. C. Stewart, of Clinton, did the preaching. He brought the simple gospel message every day and God greatly blessed his preaching. The church was greatly revived and God's people drawn closer together. There were nine professions of faith, four received by letter and one restored. The Baptist Record was put in every home. We praise God for the blessings.

R. M. DYKES, Pastor.

Hemstitching and piecing attachment, works on any and all machines; simple and easy to work. You can now make the nice things in your own home that you had to hire made or go without. Sure to please. Price \$2.50, Gem Novelty Co., Corpus Christi, Texas, Box 1031.

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A booklet containing a wonderful message of vital interest. Beneficial for every wife, husband, daughter, son, or sweetheart. All who have it say its worth is unlimited. Get your copy today. Postpaid to any address for only 25c in coin. A. S. JOHNSON, 1604 Oak St., Houston, Texas.

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Keep Your Eyes
Clean - Clear - and Healthy
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H. C. McNEASE

The Lord called unto himself the spirit of our brother, H. C. McNease, July 6, 1920. Bro. McNease was born August 9, 1892. He joined Calvary Baptist church in 1908. He was married to Miss Helen Lane on January 13, 1915. He is survived by his companion, two children, his mother, four sister and two brothers.

Bro. McNease was a good citizen and a christian. He patiently bore his affliction for a long time. He has gone to join his little boy who preceded him only five weeks. His loved ones have our sympathy.

After funeral services conducted by the writer his body was laid to rest in the Whitsend church cemetery.

N. J. LEE.

MEETING AT CHESTER

Our meeting began at Chester the third Sunday in August and lasted four days.

Our pastor, Brother Cooper, of Eupora, did all the preaching. Received two for baptism and one by letter.

The good Methodists, Presbyterians and some Christians attended and all were made to rejoice.

Bro. Cooper, though comparatively a young man, is a great power. His sermons are very interest, his points and applications being somewhat unusual. He makes no compromise with sin, but presents the gospel in a most simple and effective manner. We commend him to any church.

B. C. McGARRITY.

PALESTINE

We just closed a fine meeting at Palestine in Hinds county, Rev. W. R. Haynie, of Clinton, doing the preaching. He brought the simple gospel message every day. The Lord was there in power. I don't believe I ever heard Bro. Haynie do any better preaching. He is one of our promising preachers. As a result of our meeting 5 joined the church for baptism and one by letter. Two more professed faith. The church was greatly revived and lifted to higher plains of christian living. We give God all the praise.

W. C. STEWART.

Mississippi Woman's College

MUSIC DEPARTMENT

No effort has been spared to make the musical environment of the student at the Woman's College the most attractive and inspiring of any time in the institution's history. The teachers have been chosen for their skill as performers as well as their ability as instructors, and it is believed that no better or more capable company of musicians has been assembled in any institution in this part of the country.

WILLIAM LYON THICKSTUN—Director of Music.

Mr. Thickstun, who came to this institution last year, is a graduate of Denison University. Though an Iowan by birth and a Northerner by education, he has spent so many years in Georgia, Arkansas, Texas and Mississippi, twelve in all, as to be entitled to be a Southerner by adoption.

His musical training has been many-sided, including Piano with Emil Liebling, Organ with Harrison Wild, and Singing with D. A. Clippinger. He was also for a time in the Bush Temple Conservatory of Chicago, and the American Institute of Normal Methods at Northwestern University, Evanston, Ill. His compositions, especially in the field of church work, are widely and favorably known. Although possessing great ability as a concert pianist and organist, he has of late become more deeply interested in the pedagogy of the piano. Many of his students have become brilliant performers, and are occupying responsible teaching positions.

ELMA V. STARR—Vocal Instructor

Miss Starr is a graduate of the Conservatory of Music at the Ohio University, Athens, Ohio. After completing a post-graduate course at this institution she studied for a time with Dr. H. M. Owens in Chicago. She was formerly head of the music department of Summerfield College in Alabama and later at Franklin Seminary, Franklin, Va. More recently she has been in a similar position at Rio Grande College in Ohio. Her chorus of ladies and another of children took the prizes at the Elsteddfod of 1920 at Rio Grande. Her energy and activity are shown by the fact that during the last year she directed a church choir and a girl's glee club, conducted two operettas and presented one senior and six junior recitals. Miss Starr has a flexible high soprano voice whose quality is highly praised by critics.

HENRIETTA SMITH—Violin Instructor

Miss Smith is a resident of South Dakota and a graduate of the violin department at the South Dakota State College, where she taught for three years after receiving her diploma, also directing an orchestra. During the summer of '18 she did chautauqua work with the Radcliffe Chautauqua Company. Last year she taught violin and conducted an orchestra at the Southern State Normal at Springfield, S. D. She comes with very high recommendations not only as a musician, but as a splendid young woman of the highest character.

Garnet Hedge, head of the department of music at the South Dakota State College, says:

"Miss Smith gave a very fine account of herself in a graduate violin recital. I consider her a very fine teacher. I can recommend her very highly."

ELEANOR SENEKER—Instructor in Piano and Theory.

"If Miss Seneker lacked a quality which a good student should have, I have not been conscious of it," writes the director of music at the Interment College, Bristol, Va. "She used her brains, and she has a high degree of mentality. Her several appearances in public recital here have been gratifyingly successful. She shows an unusual amount of enthusiasm for music, and she is intelligent, analytical and painstaking."

Dr. Samuel T. Schroetter, who wrote the above lines, is well known as a pianist and teacher. Miss Seneker studied with him at Interment for five years and has since had a year's instructions from Sigismund Stojowski, in New York, the well-known Polish composer, pianist and expounder of the principles of piano playing.

LORENA McCool—Instructor in Piano

Miss McCool studied for several years with Mr. E. R. Kroeger of St. Louis, one of the foremost pianists and teachers in the country. In Boston she took a two-year course of study at the Faelten Piano School, after which followed lessons with Walter Spry of Chicago. Five years of successful piano teaching in Okolona, Miss., in Brunswick, Ga., and at Reform, Ala., have qualified her for a most successful work at the Woman's College.

Miss McCool comes to her work here invigorated by a summer trip to Colorado and California.

The Memphis Commercial Appeal, on the occasion of her appearance in recital at Meridian, said:

"She charmed a large and enthusiastic audience with her unusual performance on the program of the spring music festival. She is one of the most prominent young teachers and pianists in the State."

MARCELLE GWALTNEY—Instructor in Piano

Miss Gwaltney studied at Shorter College and at Brenau Conservatory in Georgia. After her graduation from the latter she taught a year at Brenau, following this with three years each at Edgefield, S. C., Jonesboro, Ark., and Columbus, Ga. Miss Gwaltney came to the Woman's College last year for the first time and obtained quick recognition for her patient, effective teaching. Her many friends will be glad to know that she will return, and many new students will be glad to make her acquaintance.

IN GENERAL

Students are given thorough instruction along modern lines at a reasonable cost. Recitals are given at intervals during the year by the students themselves, who thus have the opportunity of combatting the giant, Stage Fright.

A most excellent Lyceum Course is given each year, several numbers being musical.

A glee club will be formed at the opening of the year. Students wishing to be chosen for this organization are asked to apply to Director, Mr. W. L. Thickstun, by mail in advance of their arrival, or to see him in person when they reach the college.

FOR FURTHER INFORMATION WRITE TO

PRESIDENT J. L. JOHNSON

Mississippi Woman's College, Hattiesburg, Miss.

WANILLA.

As I look upon the calendar I am made to remember the 18th of this month is my 76th birthday. As I take a retrospective view of my life I see I have passed my 57th anniversary as a member of the Baptist church. I was at my post as a Confederate soldier at the surrender. Had the honor of carrying the orders to my commander to disband his command. While after that war was over I entered the ministry. Our God greatly honored my feeble efforts in His service. For which I bless His holy name. Some of the cheering thoughts that come to me are salvation is of the Lord and saved by grace through faith in the Lord Jesus Christ. But when I think of the many new "isms" that are invading our land, like the locust in Egypt, I think of the ancient worthies, that hung their harps on the willows in the midst of the river, and could not sing Lord's songs in a strange land.

But at my advanced age I do not need to look on the dark side of life. I enjoy the weekly visits of The Baptist Record and through the generosity of dear Bro. M. K. Thornton the Texas Baptist Standard comes to me every week. Just what I would do if I did not get these two great papers, and my precious Bible, I can't tell. When I commit my ways unto the Lord, He gives me the desires of my heart, and I feel assured when He shall come, I will be like Him for I shall see Him as He is.

Our Association honored me as a delegate to the S. B. C. at Washington. A great convention (the Lord was there) with the Lord's people. It was good to be there. Oh that our people would take the whole world for the Lord Jesus Christ. My heart goes out in gratitude to His people for courtesies shown me and in praise and adoration to Jehovah to let me see the dawn of the coming of the Kingdom of our Lord and the year of Jubilee. Thy Kingdom come Thy will be done.

Fraternally,
REV. R. J. BOONE.

GOOD MEETING AT COLUMBIA

We have just closed a good meeting at Columbia. Pastor T. L. Holcomb had as helpers in the meeting his brother, H. R. Holcomb, of Mansfield, La., who did the preaching at all regular services. W. E. Odum, of Seminary Hill, Texas, led the music. W. W. Kyzar, county missionary, N. R. Drummond, enlistment missionary, and other local workers who led in special services, personal work, prayer meetings, etc.

The meeting was held in the open air on the high school campus. It was advertised as a county-wide revival and the people came from all parts of the county as well as from the town and surrounding communities. At several of the night services fully fifteen hundred or more people were present. Services were held under the direction of the pas-

tor and the county missionary in five schools in different parts of the county. Two services were held on the courthouse yard at Columbia and four services in mills and factories.

Bro. H. R. Holcomb is a great preacher and has special evangelistic gifts. He emphasizes and makes plain the plan of salvation as perhaps no other preacher the writer ever heard. He won the hearts of the people here by his clear-cut, forceful messages and by his intense earnestness. He is doing a great work in his church and parish in Louisiana. Mississippi would do well to bring him back home if it were possible to do so. Bro. Odum is a former Columbia boy and went from the church here, obeying the call of God to become a gospel singer. He is fine help in a meeting, being especially good as a soloist, as general choir and congregational director, and as leader of young people and as personal worker. The music furnished by the orchestra and by the choirs and congregation under his direction added much to the interest and helpfulness of the meeting.

The special service on the courthouse yard, in the schools and in the mills were well attended and much interest manifested. At one of the court house services the music was furnished by the splendid band from the State Industrial and Training School of this place. For one of the

school meetings, a nearby saw mill shut down and the men came to the service. Two of these men were saved and large numbers of the students and others expressed a willingness to enter upon some special service if the Lord should so direct.

The Columbia church now has a membership of more than one thousand. It has just opened an office in the business part of town and has put Miss Jennie Watts in charge as church secretary. Miss Watts is an experienced school teacher but has recently surrendered for full-time religious work. She has already been active in the Sunday school here and has taught in Sunday school normals throughout the state. She will help in all departments of the church and will keep in touch with the work throughout the county.

Pastor T. L. Holcomb certainly holds a high place in the hearts of the people of Columbia and Marion county. He has been here only about fifteen months, but during this time has led the Columbia church and the county over the top in the seventy-five million campaign, has received into the Columbia church about three hundred people and has made his ministry felt in all parts of the county. The church has recently shown its appreciation of him by adding three hundred dollars to his salary.

N. R. DRUMMOND,
Enlistment Missionary

ROXIE.

The meeting at Roxie began Sunday, July 18th, with Rev. W. E. Farr doing the preaching, closing on Friday. A good interest was manifested from the beginning. Results were 2 by baptism, 5 by letter and a deacon ordained, and nearly the whole membership pledged to tithe, also a raise in pastor's salary. The Baptist Record had already been placed in every home early in April.

The meeting began at Hamburg the 1st Sunday in August, pastor preaching three times on Sunday to a packed house. Rev. W. A. McComb, the prince of pastor-evangelists came to us on Monday, at his best, and until Saturday morning held forth the word of life as he only can do.

Results were 5 by baptism, a deacon ordained, a few pledged to tithe, increase in pastor's salary, and 10 fine young men and women offered their services in the Master's service and Bro. McComb given a hearty and cordial invitation to be with us again another year.

Began at Providence second Sunday in August, with Rev. Bryan Simmons doing the preaching. The preaching was well done. Closed Friday evening with the baptism of 12 fine young men and women, one standing over for baptism and one restored, 3 deacons ordained and 13 subscriptions for Baptist Record, also arranged for the organization of a B. Y. P. U. 2nd. Sunday in September.

Began at Union 4th Sunday, closing Thursday evening, with Rev. N. R. Drummond doing the preaching. To say he endeared himself to the people would be putting it mildly indeed. Results, 1 by baptism and 4 baptised that stood approved for baptism and 5 by letter. Sunday school organized. Baptist Record placed in 38 homes, and \$90 subscribed to a horse and buggy for the pastor, and to have two services on Sunday instead of one.

Miss Landrum was with us during the week and taught a class each day among our young people.

I am rejoiced in the work accomplished and hope and pray for greater things to follow.

The field was pastorless when I came here in November and not a copy of the Record came to a single home on the entire field. By the close of September I hope to have it in every home.

"Bless the Lord, O my soul and all that is within me, bless His holy name."

Tomorrow the 5th Sunday I go to Stampley to hold a meeting on the old church site where great grand father was run away 125 years ago for preaching the gospel of the Son of God, and where two and a half years later he organized the first church in our beloved state. May the richest blessings of God rest upon His humble servant in his feeble efforts there in awakening an interest among those people there that will redound to the glory of His name.

The week following I go, the Lord willing, to be with the beloved Elisha Gardner at old Ebenezer, one of the five original churches and near where the remains of my beloved ancestor now peacefully rest.

May a double portion of the Master's spirit attend my feeble, yet earnest efforts there.

C. S. CURTIS.

MEETING AT OLIVE CHURCH.

September 3rd one of the best revivals ever held at Olive Baptist church closed. It was one of interest and joy from the beginning. Rev. J. S. Johnson of the Baptist Bible Institute, New Orleans, did the preaching. He preached the Word in simplicity and purity with power. The attendance was large all the time. Some of the old members said it was the best yet held there. The church was greatly revived and drawn closer together in fellowship and love.

The results of the meeting were very encouraging. There were nine additions to the church, six for baptism.

Olive is a good country church and the community is one of the best I have worked in. I trust the time is not far distant when Olive shall be one of the great star-lights in the host of Mississippi Baptist churches.

I highly recommend Bro. Johnson to any church and community.

Faithfully yours,
FRED F. MARTIN, Pastor.

PETAL.

"Bless the Lord, O my soul, and forget not all His benefits." Thus do we sing praises to the Lord for his benefits extended to us in the recent meeting held at the Petal Baptist church by Evangelist Sam Raborn and party.

Petal had been praying for months for an old-time religion revival and the Lord answered her prayers in a wonderful way.

For two weeks the Christians of Petal and surrounding country laid themselves out in the service of the Master. Morning services were held each morning beginning at 10 o'clock. Beginning at 7 o'clock each evening separate prayer meetings were held for the young men, the young women, the men and the women. Night services were conducted at eight o'clock.

Oh! what a glorious blessing was given us in the four daily prayer services. People prayed as never before, and by faith blessing came as never before.

Evangelist Raborn was assisted by Misses Mae Davis and Hattie Hazard of Huntington, West Virginia, members of his party. These young ladies had beautiful voices which they used to the glory of God in song. Miss Davis led the young ladies' prayer meetings and Miss Hazard led the young men's prayer meetings. We thank God for the consecration of these young ladies. Their work will never be forgotten by the young people of Petal.

Words fail us when we would tell of the blessings received from the straight gospel messages delivered by our beloved Brother Raborn. Altho in a weakened physical condition the Lord held him up that he might speak to lost souls the true plan of salvation. He spoke in a straightforward convincing manner as he presented the truths of the Blessed Word. We pray God's richest blessings on these servants of His that they may be upheld in physical strength and be given power from the Holy Spirit that through their work many sinners may be led to know Jesus as their personal Saviour.

There were over seventy additions to the church, forty-four being new converts.

F. N. PACK.



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MR. STANLEY ROBINSON, of Colgate University, who has coached at Miss. A. & M. for several years will be director of athletics.

PROF. WOOD, B. S., Mercer, A. M. Vanderbilt, formerly Professor of Chemistry, Tennessee Normal and for three years Professor of Chemistry in Texas A. & M. will be in charge of Inorganic Chemistry.

The Professorship of English and Modern Language will be filled within a few weeks.

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MEETINGS AT BRAXTON AND D'LO

Our meeting at Braxton started the third Sunday in August, and continued through the following week. Brother W. R. Davis of Cameron, S. C., did the preaching with great power and effectiveness. The people said they had never had a better meeting.

We feel sure the church was greatly strengthened. There were added to the church twenty-five by baptism and four by letter. During the past ten months, the period of time the present pastor has been on the field, there has been added to the church by letter and profession of faith about fifty members. We still have a great deal of work to do, but on the whole we feel that the church is making progress, and is getting in line for greater things.

As an expression of appreciation of the work done by Brother Davis, the church made him up a purse of one hundred and forty-eight dollars.

The D'Lo meeting began the 4th Sunday in August, and continued for ten days. Dr. Jno. T. Christian was the preacher and Brother Hilburn the leader of the song services. These preachers did a noble work for us at D'Lo. Brother Hilburn's efforts at organizing our young people in song service was very effective.

Dr. Christian seemed to be at his best throughout the meeting. The people were unanimous in their expressions approval of his work. Every message was a powerful stroke against sin, then concluded by pointing the sinner to the Christ as the only Savior of sinful men.

The meeting resulted in a general spiritual uplift of the Christians and forty-three additions to the church, 33 by baptism and 10 by letter. This gives us an increase in membership for the past ten months of about eighty members.

A contribution of over two hundred dollars was given to the helpers in the meeting. Also one hundred dollars was presented to the pastor of the church, which made him feel so good that he was unable to find words to express his gratitude. However this is a habit of these good people, for twice this year they have given us a beautiful shower of good things, besides sending the pastor to the State S. S. Convention and to the Southern Baptist Convention at Washington. They know how to make a preacher feel unworthy at the same time make him do his best.

Our work here is going gradually forward. Our people have a fine progressive spirit. In the recent 75 million campaign the church over subscribed her quota about 60 per cent. This year she has purchased a nice home for the pastor. By the first of January, we hope to have an A1 Sunday school.

Now, since we have had such a good meeting we feel that we have gained power to go forward, in the Master's name, to yet greater things.

W. S. LANDRUM, Pastor.

PONTOTOC.

Our meeting which began here on Aug. 22nd closed Wednesday evening, Sept. 1st. The meeting was one of the best the church has ever conducted. Bro. James L. Robinson, our pastor, did the preaching. It was necessary for us to wait on Bro. Robinson

for several months to get out of the army before he could come to us but the wisdom of so doing has already been verified. I have never heard such clear gospel preaching as Bro. Robinson brought to us during the meeting. This opinion is shared by practically all who had the privilege of attending the services. As the messages brought were largely expository a great incentive to Bible study has come upon us. In this method of preaching (so much needed at the present) it is my judgment that there are few superiors to our pastor. He presents his messages in a very unique way and keeps the attention of his congregation at all times.

To lead the singing we had with us in the meeting Bro. James W. Jelks of the Home Board. Bro. Jelks is a leader of ability, a soloist with a very rich voice, and, withal a man who knows Christ. His work with the young folks was of the highest order. His "Sunshine Choir" was composed of more than 150 of the young people between the ages of 8 and 15.

The visible results of the meeting; 24 were approved for baptism and 14 were received by letter. Since the coming of Bro. Robinson a total of 90 members have been received in the church here and the churches he preaches to on Sunday afternoons. The meeting at Algoma resulted in 8 being baptized and 4 were received by letter.

Yours fraternally,
J. A. POWELL,
Church Treasurer.

WELLS ISSUES STATEMENT.

To the Women of the State of Mississippi:

Whether you wanted the privilege of the franchise or not you now have the right to vote just as men do, when you comply with the requirements of the law. You have always exercised a powerful influence for good in the selection of the officials who run the government. Hereafter you will do more. You will directly share in choosing them.

Do you want the laws enforced, and especially the liquor laws?

If you do, you now have the opportunity. Simply serve notice on me, and on your local officers, that unless we enforce the law you will choose at the next election others who will enforce it. You will be surprised at the result. Officers who were utterly unable to find stills and blind tigers will get busy.

Our Federal agents have been capturing stills at an average of more than one a day since January 1st of this year. Many of these captures were made from information given us by women whose names will never be divulged under any circumstances, and by local officers, and others interested in the enforcement of the law. If you know of a still in your community write me, giving its exact location, if you can, and I will have it destroyed at once.

Respectfully,
W. CALVIN WELLS,
Federal Prohibition Director.

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When you feel bilious, sluggish, constipated and all knocked out and believe you need a dose of dangerous calomel just remember that your druggist sells for a few cents a large bottle of Dodson's Liver Tone, which is entirely vegetable and pleasant to take and is a perfect substitute for calomel. It is guaranteed to start your liver without stirring you up inside, and can not salivate.

Don't take calomel! It can not be trusted any more than a leopard or a wild-cat. Take Dodson's Liver Tone, which straightens you right up and makes you feel fine. Give it to the children because it is perfectly harmless and doesn't gripe.

"I am well! - your chickens and stock well?"

If not - Give them Bee Dee
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Ask your merchant!
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The Sunday School Board--

Getting Ready For A Great Occasion

For the last few years we have been working to establish a series of great **Sunday School Days**. One of the greatest of these is **State Mission Day** in the **Sunday School**, which this year comes on September 26. In this we have the co-operation of the state mission workers.

The topic for September 26 is of unusual interest. The **program** sets forth the **Sunday School as a great Baptist institution**, and its relation to our denominational work. It makes plain that the Sunday-school department of your own state board is the agency upon which your school depends. **Baptist leadership in Sunday-school work comes to you through your state board.** And we have real Baptist leadership. No one else can, or will, do for us what, as **Baptists**, we do for ourselves.

The program will give to your school a new sense of its importance as an agency for Baptist progress. Not the least interesting part is a large poster with our great fundamental principles briefly expressed. This opens the way for a great public drill on these principles. The Baptist note will ring clear in at least 15,000 Sunday schools on that day.

It is hoped that September 26 will be made a great Rally Day. We ought to rally our forces promptly for a great winter's work. Why not all do it together on this date?

It all depends on getting ready. Plan now, and **do** on September 26. We ask the co-operation of all pastors in this forward movement.

Write to your State Mission Secretary or to the Joint Committee on State Mission Day, Nashville, Tenn., for further information. **In the meantime send in your order promptly for the new quarter so as to be ready for a greater school than ever before.**

I. J. VAN NESS, Corresponding Secretary

Baptist Sunday School Board
Nashville, Tenn.